Progress after Entire Sanctification

ZEPP

Mrs C. P. Avery

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PROGRESS AFTER ENTIRE SANCTIFICATION

By Rev. Arthur C. Zepp

"One perfect in love may grow in grace far swifter than he did before."—John Wesley.

"If theologians generally propound, as sound doctrine, the idea of growth in depravity, when depravity is entire, it would be difficult to show its unsoundness in holiness.—Prof. T. C. Upham.

"Holiness is a condition, not an end, of growth."

"Make you perfect, stablish, strengthen, settle you."—Bible.

"Sanctification (entire) perfects the condition of the most rapid and symmetrical development possible in this life."—Wood.

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DEDICATION

To the many professors of *Sanctifying Grace* who have not become "established," "strengthened," "settled" therein, and to all who have experienced *Perfect Love*, this book is prayerfully dedicated, hoping that it may prove an inspiration to such to abound "more and more" in that wondrous love of God of which they have become partakers.

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PREFACE

There are many excellent books on the subject of "Christian Holiness;" but most of these treat of the nature of sanctification, its distinction from and subsequency to, regeneration, and the conditions of obedience, consecration, prayer, and faith necessary to its obtainment. Holiness is also abundantly defended by them and proven to be the "Central Idea" of the Bible; all churches are shown to teach the subject; the doctrine is also proven historically and experimentally.

The casual observer, however, must readily admit, amid the voluminous writings on holiness, few books have been distinctively written on "Progress After Entire Sanctification." The preachers of holiness, too, with a few exceptions, confine their efforts to leading the regenerate on to "Full Salvation"—possibly they say so much on this phase of the subject, because others, who, according to their instructions to "do all in their power to build up their members in that holiness without which they cannot see the Lord," say so little. But the fact remains, brethren, that much of our work is lost because of a lack of definite teaching, preaching, and literature, on "Progress After Sanctification." How many of our hearts have been saddened by seeing, after a year or two

of absence from a victorious battlefield, "Ichabod," "The glory is departed," written on the features of some of the brightest professors of sanctifying grace! Some new light came subsequent to sanctification and refusal to walk in it brought darkness!

The "Holiness Movement" for the past forty years has dealt ably with the "how into" sanctification, but the "how after" has not received so much attention. At the present time a crisis is on us and there is great need of rational teaching on advancement in holiness. Not advancing brings stagnation; on the other hand, not knowing wherein rational advancement consists, brings fanaticism which is far worse.

Many have ably written on "Progress after Sanctification" but their writings are scattered incidentally through books which treat on how to obtain the blessing —in fact most of these books only devote a small chapter to going on, which is equally, if not more important, than obtaining the blessing. The writer has long had the conviction that the choicest thoughts of the most prominent teachers, together with original matter, put in special book form, treating alone on "Progress After Perfect Love," would be useful as a means of growth in holiness, as well as valuable as a reference book. He believes this book unique in its exclusive treatment of advancement after entire sanctification.* The author aims to be simple, plain, practical and helpful in his presentation of the subject, more than scholarly. The subject is treated largely from an experimental standpoint.

It has been thought best to include in the "Second Edition" a concise Appendage Chapter on "Entire Sanctification" embodying its nature, distinction from, and subsequency to, regeneration and conditions necessary to the obtainment of the blessing for the benefit of those who may read this volume not in the experience of Perfect Love. We advise such readers to turn to the Appendix and read this chapter first, seek and obtain the experience set forth and then they will better understand the teaching of this book.

The writer is aware there is repetition of one thought, i. e., distinction between purity and maturity; and yet sees an advantage: in the numerous writers quoted we have the benefit of the cumulative method of treating a subject —It acquires strength and force by repetition and is thus riveted on the mind as it could not otherwise be. Then too, the diversity of style in writing on the same theme by different writers will give variety of expression and relieve from monotony. Repetition seemed inevitable as his object was to gather from the whole range of authenticated Holiness Literature the choicest teaching on the subject.

Another advantage—In his thousands of miles travel in Evangelistic work he has had access to scores of the best books on holiness which many of his readers can not afford. The reader has the cream of these books.

A. C. Zepp.

INTRODUCTION

Entire sanctification is an act of destruction. Character building is a work of construction. After the disease of sin is removed, the development of spiritual life is to proceed. This development calls for well directed energy within the soul, and well directed ministry from without. The product of these two, under the guidance and grace of the Spirit is Growth in Holiness.

While the hope of growing *into* holiness is warrantless and worthless, the duty of growing IN holiness is imperative and constant. This calls for all diligence and for all skill in the culture of the soul.

It is gratifying to note that in the development of the modern Holiness movement due place is being found for the spiritual culture of the truly sanctified. And particularly so as not only the veterans, but also the younger men in the work, are devoting attention to this important phase of the subject. At our camp-meetings, conventions and Pentecostal convocations, some messages and services are devoted exclusively or mainly to the feeding of *sheep* as others are to the caring for lambs. So, too, in our papers, much is written to edify as well as to sanctify. Otherwise our work would not be attuned to the New Testament which gives so large a place to growth in

grace and in the knowledge of our Lord and Savior Jesus Christ.

But we are as yet only in the beginnings of this ministry of Spiritual Culture. The next few years must advance us towards a science and a system as well as to skill in the art of Holy Hygiene.

Brother Zepp's book modestly comes forth as a Primer in this School of the Saints. There is place and need for just such a book. This one has been prompted by perfect love, and prepared with much care and much prayer. It should be studied as well as read. It will surely help the soul and the cause of Holiness as well.

JOSEPH H. SMITH.

CHAPTER I.

ADVANCEMENT AFTER ENTIRE SANCTIFICATION

"Advance in the love and knowledge of our Lord Jesus." 2nd Peter 3-18. 20th Cent. Test.

"From one point of view the development of Character is never complete because experience is constantly presenting new aspects of life to us; and in consequence of this fact, we are always engaged in slight reconstructions of our modes of conduct, and our attitudes toward life."—*Angell's Psychology.*

The Principal Progress in the Divine Life Comes After Entire Sanctification

The advocates of holiness have been accused of disbelief on growth in grace. One would listen in vain for statements to fall from the lips of any of the accredited teachers of entire sanctification to substantiate this charge. On the contrary we aver our belief in growth in grace, both before entire sanctification, after, especially after, and throughout the endless cycles of eternity. The command, 'Grow in grace and in the knowledge of our Lord

Jesus Christ,' applies to the entirely sanctified as to no other class. 'It was originally given to those who were steadfast, which regenerated souls are not.' Sanctification endows with a spiritual life which has the highest capabilities of development. To suppose sanctification is all, brings stagnation. The principal progress in the Divine life comes after heart cleansing. 'Holiness is not the end; it is a good beginning. There is no end to it. Paul says, "Ye have your fruit unto holiness and the end everlasting life.' "

The absurdity of that supposition, "If the heart is pure there is no use to endeavor to advance," is seen from the following:

Disease and Deformity Obstruct Physical Growth—Sin Principle Retards Spiritual Progress

"If evil men and seducers shall wax worse and worse, shall it be thought a thing incredible that the purified shall grow from strength to strength, from grace to grace, and from glory to glory? If wealth and health enable a man to accumulate property easier and more rapidly than a state of poverty or sickness, will not purity, which is the soul's wealth and health, prepare it to grow with increasing vigor, beauty and symmetry? Vegetables in a garden cleansed from weeds and grass will grow more thriftily than otherwise, nor will they cease to grow when every noxious thing is exterminated; a tree, pruned, and all

worms and insects cleansed from it, will not cease to grow, but will grow all the faster; a healthy child will grow in strength and stature more rapidly than a sickly one. All disease or deformity obstructs growth, while health is its most essential condition. Thus when the carnal mind is destroyed, the soul will grow with increasing thriftiness and uniformity. Sin degenerates, cripples and enervates; while holiness quickens and invigorates, and secures the best possible foundation for the development of all our powers and faculties."

—*J. A. Wood.*

In lieu of the foregoing, how erroneous, fallacious, and misleading to suppose a state of heart purity derogatory to development! Rather it is indispensably necessary to satisfactory growth.

Greater to "Retain" Sanctification and Progress Therein Than to "Gain" It

Mr. Wesley's mature judgment was that it is a greater thing to "retain" than to "gain" sanctification; and his observation was, that hardly one in three retained the grace of holiness. To retain this grace requires progress—like riding a bicycle, we must go on or fall off. The housewife will testify the work of cleaning house is a small thing compared to keeping it clean. So likewise, being cleansed from all sin, in entire sanctification,

is a small part of the holy life; the greatest part, "Keeping ourselves unspotted from the world," is before us.

Sanctification not Finality

Because a garden with young growing vegetables is cleansed of all poisonous and hurtful weeds which would retard the progress of their growth, is no evidence whatever the vegetables are mature; so, also, a heart cleansed is not a mature heart. Sanctification is not "finality," but, "beginning"—commencement. Looking on sanctification as the summit of attainment accounts for the many disappointed and unvictorious professors of sanctifying grace.

The Goal for the Sanctified Does not Consist in an Increase of Purity:

"Beyond sanctification there is no increase in purity, but increasing increase in expansion."—*Dr. Dempster.*

"Purity is to be distinguished from maturity. When inbred sin is destroyed there can be no increase of purity, but an eternal increase in love and all the fruits of the Spirit."—*Amos Binney.*

Maturity the Goal

"We understand simple purity, as not a high state of grace when compared with the privileges of the divine life. Purity is only the base, the substratum of a grand Christian life.

Maturity, by which we understand an ever increasing increase of love and all the fruits of the Spirit, is not a condition of salvation. Purity is. Maturity is gradual and indefinite—a gradual and progressive process involving years of growth, cultivation and enlargement. Were maturity a condition of salvation many sanctified but immature Christians would be lost; thousands die in immaturity and are saved."—*J. A. Wood.*

The sanctified progress towards maturity and are blameless before God at every stage; their progress will not cease with this life; they shall, "throughout the countless cycles of eternity, ever be advancing towards and approximating God's infinite perfection."

Degrees in the Development of the Sanctified

The Bible reveals stages in the development of the Christian life; and this surely applies to the sanctified. John writes of some who were "little children," others, who were "young men;" and still another class whom he calls "fathers" in Christ. Paul notes the same distinctions in his epistles. To the Corinthians he wrote as unto, "babes in Christ;" in another place of "children" —"That we should be no more children." And yet again, that we should attain unto a "full-grown man" in Christ. There are similar degrees noticed in the development of the entirely sanctified. We have seen the wabbling, vacillating, babe in sanctification; the stalwart, young man,

and also the established father and mother in holiness. God does not fault the babe in the sanctified life for not being as mature as the young man or father. The babe in the sanctified life is just as pure as the young man or father, but simply not as mature; because maturity does not come instantaneously like cleansing; maturity is the result of years of growth, experience and development.

A Source of Discouragement

Dr. S. A. Keen suggests the not observing distinctions similar to those just enumerated in the development of the sanctified life is the cause of much discouragement to zealous young professors of sanctifying grace. They have looked on the development and matureness of such characters as Fletcher, when his spiritual life had reached its zenith, and have thought they might obtain in a moment, that which, with him, was reached, by virtue of long years of obedience, growth, discipline and development.

"The maturing of a Christian experience cannot be reached in a moment, but is the result of the work of God's Holy Spirit, who, by His energizing, and transforming power, causes us to grow up into Christ in all things—and we cannot hope to reach this maturity in any other way, than by yielding ourselves up utterly and willingly to His mighty working."—*H. W. Smith.*

A Caution

We mistake to look for perfection proximating faultlessness, infallibility, or absolute perfection. A zealous, consecrated, and intelligent worker whom the writer had been instrumental in leading into the sanctified life divulged in a conversation on "Progressive Holiness" that her ambition was to be so perfect (absolutely) that she would never make a mistake. (As might be expected, pursuing such an irrational ideal she drifted into fanaticism.) Such perfection is nowhere promised in the word of God to mortals during probation. The holiest of men have erred and will err until the end of time. Errors, however, may be reduced to the minimum by care and watchfulness. God uses errors to prod us and remind us we are still in the flesh; and whilst we do not believe the worldly Christian's (?) favorite maxim,—"A little sin is necessary to keep the soul humble," yet we can conceive how an occasional error and unwitting mistake may serve to humble the sanctified and incite to greater watchfulness.

What are we to Expect after the Crisis of Entire Sanctification?

The greatest danger to the sanctified lies in not apprehending wherein true, rational, progress consists. Ignorance here results in fanaticism.

We are manifestly not to seek another crisis of experience which will preclude the necessity of constantly seek-

ing new and deeper degrees of love for God and man. Neither are we to expect such an experience as will lift us above temptation and Satanic conflict; nor trials and sorrows, contingent on our earthly pilgrimage.

Mr. Wesley has pointed out the very desire of advancement may become a snare to the wholly sanctified:

John Wesley's Advice to the Wholly Sanctified

"The very desire of growing in grace may sometimes be an inlet to enthusiasm. As it continually leads us to seek new grace, it may lead us to seek something else new, besides new degrees of love for God and man. So it has led some to seek, and fancy they had received, gifts of a new kind after a new heart, as (1) The loving God with all our mind. (2) With all our soul. (3) With all our strength. (4) Oneness with God. (5) Oneness with Christ. (6) Having our life hid with Christ in God. (7) Being dead with Christ. (8) Rising with Him. (9) The sitting with Him in heavenly places. (10) Being taken up into His throne. (11) The being in the New Jerusalem. (12) The seeing the tabernacle of God come down among men. (13) The being dead to all works. (14) The not being liable to death, pain, or grief or temptation.

One ground of these and a thousand mistakes is the taking every fresh, strong application of any of these Scriptures to the heart, to be a gift of a new kind; not

knowing that several of these Scriptures are not fulfilled yet; that most of the others are fulfilled when we are justified; the rest, the moment we are sanctified. It remains only to experience them in higher degrees. This is all we have to expect.

Another ground of these mistakes is the not considering deeply that *LOVE IS THE HIGHEST GIFT OF GOD,*—humble, gentle, patient love; that all *visions, revelations, manifestations whatever,* are little things compared to love. It were well you should be thoroughly sensible of this—the heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else; if you look for anything but more love you are looking wide of the mark, you are getting out of the royal way. And when you are asking others have you received this or that blessing, if you mean anything but more love, you mean wrong; you are leading them out of the way and putting them on a false scent. Settle it, then, in your heart, that from the moment God has saved you from all sin, ("Sanctified you wholly") *you are to aim at nothing* but more of that love described in the thirteenth of First Corinthians. You can go no higher than this until you are carried into Abraham's bosom.

"What I have seen in London occasioned the first caution I gave you. George Bell, Wm. Green, and many others, then full of love, were favored with extraordinary manifestations *from God. But by this very thing* Satan

beguiled them from the simplicity that is in Christ. By *insensible* degrees they were led to value these extraordinary gifts more than the ordinary grace of God; and I could not convince them that a *grain* of humble love was better than all these gifts put together."

O desire nothing different in nature from love! There is nothing higher in earth or heaven. Whatever he speaks of, which seems to be higher, is either natural or preter-natural enthusiasm. Desire none of these extraordinaries. Such a desire might be an inlet to a thousand delusions.

The cry of the sanctified should be:

> **"O grant that nothing in my soul may dwell,**
> **But Thy pure love alone;**
> **O may Thy love possess me whole,**
> **My joy, my treasure, and my crown;**
> **Strange flames far from my heart remove**
> **My every act, thought, word be love."**

Clamoring for the supernatural gifts of the Spirit above His graces, has shipwrecked many a hitherto useful sanctified life. The writer knows of holiness people, caught by the power-heresy wave which has recently swept over certain organizations, who have spent months seeking the gift of tongues, under the false impression that all might have that gift; others there are who are seeking power to walk on waves, or through closed doors and walls as Jesus did. Paul, after writing of the nine

supernatural gifts of the Spirit, which God bestows, sovereignly, on whom He wills, closes the chapter by saying (free translation of Greek), "Yet show I unto you a way beyond all comparison the best." Then follows that matchless thirteenth chapter of First Corinthians, describing the way of God's kind of love—the more excellent way. Oh, that holiness professors would spend their time seeking deeper degrees of that love which abides forever! To be swallowed up in love, to be "stripped of all but love," and have "our hearts aflame with love, "hot with love," is the crying need of the hour.

"Had I the gift of tongues
Great God, without Thy grace,
My loudest words, my loftiest songs
Would be but sounding brass.

Had I such faith in God
As mountains to remove,
No faith could effectual prove
That did not work by love.

Grant then this one request
Whatever be denied,
That love divine may rule my breast
And all my actions guide."

CHAPTER II.

PROGRESS IN QUANTITY NOT IN QUALITY

"Whosoever hath, to him shall be given, and he shall have more abundance."

"If one is holy, how can he be more holy? If perfectly holy, how can he increase in holiness?

A thing may be perfect in nature, yet not in degree. An oak when it first rises above the ground, is so small that it may be trodden under foot; yet as truly an oak as when it stands in the strength of years. A child is in nature as much a human being in infancy as in manhood. It is so with any intellectual power or appetite or affection. A reasoner understands reasoning, and may be able to apply the principles perfectly in a given case; yet, by habit, he may increase the promptness, facility and perfection of the mental faculty. An intemperate man may become perfectly temperate; yet one entirely reformed is less likely to be overcome when the temperate principle has acquired strength.

The most perfect thing, if susceptible of growth, will have the most sure and rapid growth. Which grows best

—the perfect flower, or that which has canker or is defective in some part, the perfect child or the one afflicted or malformed? Such facts show that the state called holiness, assurance of faith, perfect love, and sanctification may increase. There is no physical impossibility in it, but perfection in nature is requisite to perfection in degree. One partially holy may grow in holiness, but one entirely holy, although assailed by unfavorable influences outwardly, will grow more. Obstacles to growth in holiness will be much less in the latter than in the former, and that inward vitality necessary to the greatest expansion will possess a power unknown under other circumstances.

These views commend themselves to common observation, human reason, and accord with Scripture. John the Baptist was filled with the Holy Ghost from his birth; he was sanctified from that early period. But in after life, in his temptations and labors, in his faithful preaching, in his stern rebuke of wickedness, in high and low places, in his imprisonment, and in the general growth of his matured and consecrated powers there can be no difficulty in ascribing to him growth in holiness. It is said of him, "The child grew and waxed strong in spirit." The Savior was holy from the beginning. Every power of body or mind was fully sanctified. But "the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him." Jesus increased in

wisdom and stature, and in favor with God and man," What is the meaning of this increase of strength in spirit? How could He increase in the favor of His heavenly Father, if, with the increase of His expanding powers, there was not also a corresponding growth in holy love? The Scriptures do not recognize standing still; all passages which require growth in grace and religious knowledge are as applicable after sanctification as before. "Let as many as be perfect, be thus minded," in that we press toward the mark for the prize of the high calling of God in Christ Jesus." "Be perfect, as your Father in heaven is perfect," implies that we be perfect in our sphere, in our perceptions, feelings and purposes, to the full extent of our capability, and *also that we should continually expand* (in accordance with the law of increase which is part of the nature of every rational being) our capacity of feeling and of knowledge. In doing this we fulfill the command absolutely, so far as the nature of our mental exercises is concerned; and fulfill it by approximation, or continual growth, so far as relates to their degree. The angels in heaven are holy, but are always growing in holiness. In their exercises they are like their heavenly Father, and perfect as He is perfect; but in relation to the degree of their exercises, they can be said to be perfect only in availing themselves of every possible means of approximation and growth. Growth, therefore—continual advancement—is the un-

alterable law of all created holy beings. "Whoever hath, to him shall be given, and he shall have more abundance."

Hence growth in holiness, when the heart is sanctified, is reasonable. The growth of a sanctified soul in holiness would be more rapid than that of the partially sanctified. The testimony of those who have arrived at this state is, that their growth is more rapid and sure. They are conscious of increased power against temptation, and of increased union with the Divine will, to an extent unknown in previous experience. What growth, then, must there be in angel minds, which are neither obstructed by inward nor by outward evils in their progress! What expansion! What increased intensity of desire! What higher and more triumphant energies of love."

—*Thomas C. Upham, D. D.*

"So many look upon holiness as a finality and make no proper effort to advance in the grace and consequently it parts with its sweetness and power. Holiness is a *Progressive Principle* and cannot live in an atmosphere of stagnation. Whosoever, therefore, would enjoy and retain holiness after it has been obtained must 'forget those things which are behind and reach forth to those things which are before, and press toward the mark; he must continue with open face to behold the glory of the Lord,' and thereby change into the same image from glory to glory even as by the Spirit of the Lord."

—*Sheridan Baker.*

Manifestly the crying need of the holiness movement is the developing of a ministry which will lead the fully sanctified on and on into the deeper degrees in the Divine life to "all the fulness of God."

Joseph H. Smith, in his pamphlet on "Holiness Work," said, "We have the great task of developing sainthood and the maturing of a wholesome saintliness in those who are truly sanctified. None are more susceptible to the advancing ministries of a progressive piety than those who are made free from sin. And none are in any more need of being ministered unto than those who (rid of the appetite for worldly things) cannot thrive without the strong meat of God's word. Yet there are few who know how to 'feed sheep.' For these cannot fatten, mark you! either upon the barbwire of cautions which is frequently rolled out to them from many ministries, nor, yet, from the mere rehearsal of the truths whereby they were sanctified. How few there are of us who are skilled in the art of culturing their graces, developing their gifts, perfecting their conduct, and maturing their influence and their service!

"True, they are in the school of providence, and are the subjects of fostering and chastening grace. True, too, they as none others, are capacitated to work out their own salvation. But it is also true that the gospel contemplates a nursing mother and an admonishing father—ministry for all saints to the very end of proba-

tion. And we are called to be such. For lack here, many may be developed farther as holiness people than as holy people."

"Peter may be denominated the great apostle of growth. To him all the advocates of a growth into holiness appeal in the advocacy of their theory. But they fail to correctly interpret this apostle. In the orders which he gives the churches to gradually advance in religious life he assumes that purity is an antecedent necessity. In his second epistle, Chap. 1, verses 5 and 6, he says: 'And besides this, giving all diligence, add to your faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience,' and so on. This has been interpreted to mean a gradual advance in the religious life until a state of perfected purity be reached. But a little care will discover that the apostle is urging a spiritual development which succeeds to, or follows after, entire purification. 'Besides this,' he says, 'giving all diligence, add to your faith, virtue, and to virtue, knowledge,' etc. Now let it be inquired, besides what? The answer comes in the preceding verse: 'Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust.' Hence, 'besides this' means besides having the Divine nature, and besides being freed from the carnal nature, 'add to your faith virtue,' and so on—that is, develop and mature the state of purity."

"In the famous order of this apostle by which he closes his second epistle, 'But grow in grace, and the knowledge of our Lord and Saviour Jesus Christ,' he assumes that the persons addressed were 'steadfast,' or already in a favorable condition for vigorous growth, as appears from the preceding verse. Before he gave this order he gave another, which he viewed as an antecedent in the order of grace: 'Be diligent that ye may be found of Him in peace, without spot and blameless.' Peace, spotlessness and blamelessness first, then Christian growth and development."—*D. S. Baker.*

"How can holiness be perfect and yet progressive?"

J. A. Wood in "Perfect Love" answers this question:

"Perfection in quality does not exclude increase in quantity. Beyond entire sanctification there is no increase in purity, as that which is pure cannot be more than pure; but there may be unlimited increase in expansion and quantity.

"After love is made perfect, it may abound yet more and more. Holiness in the entirely sanctified is exclusive, and is perfect in kind or in quality, but is limited in degree or quantity. The capacities of the soul are expansive and progressive, and holiness in measure can increase corresponding to increasing capacity. Faith, love, humility, and patience, may be perfect in kind, and yet increase in volume and power, or in measure harmonizing with increasing capacity. A tree may be perfectly sound,

healthy, and vigorous in its branches, leaves and fruit, and yet year by year increase perpetually its capacity and fruitfulness. Analogous to this is a wicked life. The church has always held the doctrine of total depravity, and yet believed in acquired depravity, and in aggressive depravity.

"Why can a soul entirely sanctified grow in grace more rapidly than others?

"Holiness does not put a finality to anything within us, except to the existence and practice of sin; and the soul, perfect in love, can grow faster than others."

CHAPTER III.

DISTINCTIONS BETWEEN PURITY AND MATURITY.

"Purity is the result of a process of subtraction or removal of dross or moral defilement. Maturity results from addition, increase. The one is instantaneous, the other gradual. We are *made pure; we grow* mature. Purity bears the relation to growth and development of the graces of the Spirit in us, that health does to the growth of the physical being. As *life* and *health* are essential to normal *physical growth* and development, so *spiritual life and health* are necessary to normal spiritual growth and development."

"The purified heart is a pure moral soil, in which all the virtues of the Spirit have an unobstructed growth. It is not necessary that faith, love, humility, and patience, should be mixed with some unbelief, anger, pride and impatience in order to their increase in volume and power."

—*J. A. W.*

Bishop Taylor, in "Infancy and Manhood," answering the inquiry, "Can we continue to grow in grace after we are made perfect in love," said:

"Why not? Mind is improvable in its very nature, especially in a spiritual sense. Under suitable conditions it is continually expanding, and is expansible beyond any definable limits. The heart may be full of love to-day, but will expand and contain more to-morrow. If I could use the word of righteousness with some 'skill' before the heart was purged of unbelief and dead works, can I not acquire skill with greater facility now?

"When 'soul and body' are sanctified (purified) wholly and all the moral forces of the whole man are available to the Holy Spirit's use, surely there must be the fruits of holiness up to the measure of his undivided capacity and increasing ever in proportion to the development of that capacity. *There can be no limit to Christian attainment in this life if we maintain our right relation to God* and I do not presume that there will be any limit to the development of glorified souls in heaven. Their progress will be onward forever! Eternally approximating the perfections of God in whose image we were made! Christian Perfection, instead of fixing a limit to Christian attainment is the grand preliminary basis for a rapid and felicitous growing up into Christ that will certainly go on to the close of our mortal struggle and probably will be as illimitable as eternity."

Bishop Mallalieu writes in the same strain in his book, "The Fullness of the Blessing."

"Unquestionably the Scriptures never anticipate the attainment of a religious experience which will preclude the idea of growth, and development. There is no rational ground for the assumption that maturity (purity) of the Spiritual life limits growth. In nature maturity implies that a condition has been reached where there is no further growth. Mature fruit remains in that condition for a brief time and then the processes of decay commence and dissolution takes place. Every tree and every plant that grows on the earth has a commencement of life and growth. The plant may reach maturity in a few days or the tree may take a hundred years, but when maturity is reached and maintained for a longer or shorter time, then decay results inevitably in death.

"In the case of Christian experience no such conditions exist. There is, and there can be no maturity that does not admit of further growth and increase. The maturity that is predicated of the plant, the tree, the human body, can not be predicated of the soul nor of its faculties and capabilities. The soul may advance, may increase in strength and scope of spiritual life from age to age as long as Eternity endures and this without contingency of decay and dissolution.

"It is evident that when the fulness of the blessing is enjoyed, then the conditions are such as to favor a con-

tinuous, harmonious and rapid growth, not only in strength of faith, and abundance of comfort, but in power to overcome temptation, and intelligently to follow the commands and imitate the example of the Lord Jesus Christ—Ever advancing, ever rising, ever growing, ever climbing loftier peaks of vision, they will go on from 'glory to glory', while eternal ages shall roll their endless rounds."

Rev. Isaaih Ried, in "How They Grow," a helpful volume, which contains more than most holiness books on "advancement after entire sanctification," gives some particulars of this growth:

1. Entire sanctification prepares for growth by removing the chief *inward* hindrances. As weeds in a growing crop hinder its growth, so the carnal mind hinders spiritual progress. With the existence of the carnal mind there is always more or less of mixed motives and mixed measures of grace and double mindedness. The inner man, desiring right, sees the existence of another law warring in his nature against his better self. Entire sanctification removes this inward trouble, so that the graces of the Spirit are unmixed in their quality and free in their movements. Growth then becomes natural, rapid, and in harmony with the normal order of the soul.

2. Growth in holiness is in *measure* not *in kind.* This is an important distinction to be observed. Many people

who do not have the experience of heart cleansing think we teach that Christian perfection means "absolute perfection." It is a mistake. God only is absolute. We are to have His kind of love and purity; but never His measure of these qualities. Entire sanctification is the end of separating sin from the soul. It reaches the state of the heart, and cleanses away the inherited sin. Beyond that the act of sanctifying cannot go. Growth goes forward continuously. *The work of santifying (purifying) reaches an end and is complete.* Sanctifying and growth cannot therefore be the same!

3. There is growth in knowledge. We are all undergraduates. *We are in a state of progress as to all things to be learned* which make for our peace. Increased light means wider range of experience, greater effectiveness in life's practical duties, and higher octaves of enjoyment. Better acquaintance with Jesus brings sweeter and better realized companionship. Past victories bring renewed courage. Indeed all life's ongoing, when abiding in the order of God, is an ascending scale. "It shines more and more unto the perfect day."

4. Growth in holiness is reasonable and possible, because all our powers are improvable and our capacities expansive. God made us that way. One of the most unreasonable and silly objections made to holiness is that while in the enjoyment of the blessing one "cannot grow anymore or learn anymore." It is a libel on the

nature that utters it. GOD MAKES NO GRACE THAT FETTERS THE SOUL IN ITS PROGRESS EITHER IN KNOWLEDGE OR LOVE! We do not know even yet what we shall be. We scarcely touch the shores of our possibilities. Growth of knowledge is to be perpetual, and grace must keep pace with it. The experience of all wholly sanctified souls is that they never grew so fast in all their lives as since they entered into this grace. Their progress in the Divine life is marked, positive, radical, constant and permanent."

Dr. J. A. Wood, in that excellent volume, "Mistakes Respecting Christian Holiness," said:

"Spiritual life, moral purity, and Christian maturity are three prominent facts, distinct in Christian experience. *Purity* and *maturity* are often taught as incidental. This is an error, and a correct understanding of their distinction would save the church from much confusion and controversy respecting Christian Holiness. Spiritual life is received in regeneration. Moral purity is secured by the cleansing blood of Christ. Christian maturity is the result of growth, culture and development.

"Identifying purity and maturity as the same makes serious confusion, and is the occasion of nearly all the objections made to instantaneous sanctification. Christian purity is a present privilege and duty, and differs from maturity which is largely a subsequent attainment, subject to the laws of growth, involving time and a pro-

gressive religious life. No one is converted or regenerated into a mature Christian, that being a question of growth and spiritual development. No one grows (by growth alone) into a state of purity, that is by faith, is instantaneous, and is wrought by the Holy Spirit, and the cleansing blood of Christ.

"Christian maturity is indefinite and comparative. There are 'babes,' 'young men,' and men full of age in a state of entire sanctification. *There is a difference in entire sanctification in its beginning, in its infancy, and in its maturity as an advanced, established and confirmed state of purity. One just fully sanctified, and the other so grown and developed as to be rooted and grounded in love.*

"This maturation is the process of advancement toward 'the length, the breadth, the depth and height' of devotion and love of God. It is, 'giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.' St. John notes the distinction as, 'Little children', 'young men,' and 'fathers' in the Christian life.

"Maturity can be predicated only of age, time, culture, discipline and growth, in which, after the heart is fully cleared, the process of enlightenment, enrichment, adornment and endowment with love and power may be car-

ried forward more easily than ever before, as the destruction and death of sin gives free scope to a life of righteousness. Noting the foregoing plain distinctions relieves the subject of entire sanctification of difficulties which have perplexed many good men."

The same writer said in "Mistakes Concerning Holiness":

"It is a mistake to teach that entire sanctification is an end of progress and that it excludes any further improvement. *Sanctification is more than a negation of sin, it has an unlimited positive side, in which moral health promotes growth, strength and enlargement.* A state of holiness cannot be retained without going forward—the conditions of retaining it being the conditions of progress.

"Sanctification does not put a finality to anything within the heart except the existence and practice of sin. Perfection in quality, as is the case in perfect love, does not exclude increase in quantity.

"The error we notice makes no distinction between the negative and the positive in the process of salvation. Sanctification includes both the destruction of sin and the life of righteousness—the destruction of the carnal nature and the growth of the Christian virtues. After love is made perfect it may abound more and more. Faith, love, humility, and patience may be perfect in kind, and yet increase in volume and power indefinitely.

"A state of holiness presents a constant incentive to

apply the inward principles and affections of the state more and more to all details of life and perfection of character. After entire sanctification the graces of the Spirit are less impeded, and their growth becomes more rapid, uniform and steady, and the Holy Spirit has a better chance than before to enlighten and enrich with more and more of divine grace and power."

"Voices on Holiness," compiled by Rev. H. J. Bowman of Evangelical Church, has the following:

"We should, however, distinguish between purity and maturity. There is considerable perplexity in the minds of many by not distinguishing between them. Maturity always requires time, purity may be realized instantaneously. Maturity implies growth, purity is not reached by growth merely. Purity may be reached now, as in Wesley's time, within a few days after conversion. He says: 'Many at Macclesfield believed that the blood of Christ had cleansed them from all sin. Some said they received the blessing *ten days,* some *seven,* some *four,* some *three days* after they had found peace with God, and two of them the next day.' *But were they mature Christians—fathers in Christ?* Maturity, or growth in grace, is in an important sense, a question of time; purity is not. A free and full salvation from all sin is the present and constant duty and privilege of all believers. This will secure a rapid, solid, constant growth in grace.

There is growth in grace both before and after the experience of entire sanctification."

Rev. J. A. Wood says: "The process of cleansing away and extirpating *sin,* is one thing, and a *growth* or *maturity in grace* is quite another. These two things should never be jumbled or confounded. God *never accomplished that in the soul by cleansing power which it is the province of growth in grace to perform.* On the other hand, a growth in grace *cannot* effect that which is the *work of creating cleansing power.*"

After showing the Bible figures used to describe the destruction of the old man implied sudden and instantaneous action as "crucifixion", mortification, "cutting off of a hand," plucking out of an eye, "cleansing," "sprinkling," "purging," he contrasts the process of growth or development:

"Not so with growth or development. This requires time. The child does not reach manhood, much less old age, in a moment. The acorn does not become the sturdy oak in a single day, or even year. Nor does it cease to grow when it arrives at a certain age. The child of God does not develop from a babe in Christ to a father in Israel at once; but in the use of the means of grace he is blest, receives new strength, makes progress in the Divine life. We are to 'come in the unity of the faith, and of the knowledge of the son of God, unto a perfect

man, unto the measure of the stature of the fulness of Christ.' We are not to remain babes, but to become young men, and fathers in Christ. Spiritual growth does not cease when we are wholly sanctified, but becomes more rapid than before. In development we see no attainment which admits of no further progress. *Fathers* in Christ still go forward, even to the end of their *Christian career!*

"New light is received, new strength is imparted, higher attainments are reached, greater fulness penetrates every avenue of our being, we are changed from glory to glory, and still the soul crys for new baptisms [anointings or refreshings would be better] of the Holy Ghost and of fire; for more of God, and for still greater progress in the Divine life. The soul drinks in more of the Divine nature, and yet asks for enlargement both of vessel and of fulness."

CHAPTER IV.

FORGETTING AND PRESSING

"Forgetting those things which are behind and reaching forth to those things which are before." Paul.

"There is a marked distinction between a perfect heart and a perfect character. The former is acquired in a moment but the latter is a process. Many confound the act of sanctification with the process of character building, and great confusion has resulted therefrom; it is one thing to have the heart all yielded to God and occupied by Him; it is another thing to have the entire character, in every detail, harmonize with His Spirit and the life becomes conformable to His image. Many holiness people fail to recognize that this being conformed is a process rather than an act, and become discouraged because they are not more Christlike. Numerous have been the disappointments of earnest and devout souls in expecting to obtain, in the act of sanctification, things that belong to the developing and maturing of character. The failure to properly guard this point has been a weakness in much of the modern holiness work."

"Persons under extreme and radical teaching are often led into erroneous views as to their perfection of character. Sinners should repent and be born again. These regenerated believers should consecrate themselves wholly to the Lord, and walk before Him daily in the fulness of the Spirit with a sanctified and cleansed heart, and as they continue obedient to the tutorage of the blessed Spirit who reigns within, He will more and more enthrone Christ in every part of the character, even to the minutest details of life, perfecting our holiness or wholeness.

"Sanctification properly includes the setting apart (consecration) and the cleansing of what is thus set apart. The blood is the means and the Holy Spirit the agent through which this cleansing is wrought. He is the Sanctifier and His blessed baptism and continued refreshings or fillings must be emphasized in our teaching and experience, if we 'walk in the Spirit' and enjoy His fulness. Hence the cleansing is the negative and the filling the positive side of a sanctified and Spirit-filled life. The best results are obtained by emphasizing both these phases of the glorious truth."

J. O. McClurkan.

The same writer said, "Are there not some of us who have been trying a good while to get back an old experience? If we succeeded we should be only where we were, and if we are only going to get where we were we have abandoned the law of progress and begun the downward retrogression. God has Himself withered, by His own consuming breath, your former joys, that He may lead you into something better."

Sanctification being, "not the perfect knowledge of God, but the perfect qualification for relatively knowing Him," when we look at the perfection of development, and at that of glorification, we can say with Paul, "Not as though I had already attained;" the development of the sanctified must consequently consist in "forgetting those things which are behind and reaching forth unto the things which are before."

Rev. Sheridan Baker tells us in his introduction to Hidden Manna, that soon after he entered the sanctified life he began to turn his attention away from what had been "done for him" to what "he saw before him." He perceived that a state of purity and the general fulness of the Spirit were small matters compared with "all the fulness of God," and "living in the realm of the 'exceeding abundantly above all that we ask or think.'" Since then, he adds, "I have been a seeker, continuously, not for pardon, or purity, or the grace already received, but for more and more of the Christ nature. Forgetting those

things which are behind and reaching forth to those things which are before, I press toward the mark for the prize."

Rev. John Fletcher said, "With me it is a small thing (comparatively), to be cleansed from all sin. I want to be filled with all the fulness of God."

Abound "More and More"

The Pauline epistles breathe prayers which show the Apostle was solicitous for the continued advancement of his spiritual children. Let us examine a representative quotation from his Philippian letter. "And this I pray, that your love may abound yet more and more" (1:9). The Greek word here signifies "Divine Love" or "God's kind of love," in contrast with human or natural love. In other words: "May God's kind of love, which is in you, abound more and more;" or "superabundantly above the greatest abundance." "More and more" is an emphatic assertion which forever cuts off the possibility of any one getting to an altitude in grace and saying, "Come here, I have reached the highest possible attainment, beyond this summit you cannot go." God intends we shall be justified and then abound "more and more" until we are sanctified wholly; and then abound "more and more" until we are glorified; and then abound "more and more" while the countless cycles of eternity roll. How gratify-

ing! something always beyond. Something ahead a little better and bigger and grander to inspire our zeal.

Emerson in his essay on "circles" quotes Augustine's description of the nature of God as "a circle whose center is everywhere and its circumference nowhere." So, likewise, in the realm of spiritual development, the boundary line which marks the circumference of the holy soul's development in spiritual advancement and God-likeness has not been drawn by God.

Ours is a progressive race; every one seeks to excell. It would seem every achievement, in the material realm, admits of being outdone—we no sooner learn of the launching of the Lusitania, the world's largest and fastest ocean liner, than intelligence comes another company have plans perfected for a little larger and faster vessel; or no sooner has England her "Dreadnaught" until Uncle Sam is building a battleship of larger class. Herein the children of the world are wiser than the children of light. Would God that holiness people realized they might go on and excell in expansion of their Divine life—that, whatever the attainments of Wesley, or Fletcher, or Mme. Guyon, in saintliness, as Emerson says, "Around every circle another may be drawn—there is no end; every end is only a beginning—under every deep, a lower deep opens."

"God is both," the same writer says, "the inspirer and condemner of every success—i.e. He inspires us on until

we reach a coveted experience; then He withers the joy of that so we will stir ourselves to seek greater manifestations of His love.

We sing, and rightly, too, on entering Canaan, as with retrospective view we look back over the road travelled:

"I can see far down the mountain
Where I wandered weary years."

So too, we might sing, using the words in another sense, after entering Canaan, and advancing in the land, we can look far down the mountain where we "crossed over Jordan." For (as a writer says) in the material realm new arts destroy the old, e.g., aqueducts must give place to hydraulics, fortifications to gunpowder, roads and canals to railways, sails to steam, etc., so too, in the spiritual realm, old experiences and attainments are swallowed up by new discoveries; not that we forget the beginnings and appreciate them less, but as the scientific world goes on making improvements and discovering new usefulness in inventions, and does not hang around their beginnings, so too, in grace, as we discover the new beauties in Canaan and abound "more and more" in God's kind of love, and explore the wondrous "heights and depths and lengths" leading to all the fulness of God, there is little time to go back to the points of entrance. The heart refuses to be imprisoned. It always tends "outward and onward to immense and immeasurable expansions."

Ex-President Roosevelt used words, in his address of welcome to our fleet at Hampton Roads, after its famous round the world tour, which apply pertinently to the progressive Christian:

"Incidentally, I suppose I need hardly say that one measure of your fitness must be your clear recognition of the need always steadily to strive to render yourselves more fit; if you ever grow to think that you are fit enough you can make up your minds that from that moment you will begin to go backward." In our application we do not mean to imply one needs other fitness for heaven than entire sanctification but simply this: there must be an every growing desire to have our characters harmonize with Christ in their minutiae.

"Sanctification is possession of the goodly land of Canaan*—an entrance into it—with the work of exploration set before us." We must walk through the land and explore its heights and depths and breadths and lengths:

"Too many are satisfied to enter and camp near the crossing. Holiness is not Land's End. It is not consummation. It is a good beginning. It is an entrance to the land, not all of the land. To think of it as the goal means stagnation and is one of the fruitful sources of the

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*NOTE.—Entire sanctification is meant here; also in other places where the word holiness occurs.

sour, disagreeable types of holiness which sometimes appear."—*S. A. Keen, D. D.*

Dr. Adam Clarke said, "To be filled with God is a great thing; to be filled with the fulness of God is still greater; but to be filled with all the fulness of God utterly bewilders the sense and confounds the understanding." Yet this marvelous privilege is held up by Paul as the goal for those believers who have already been "sealed with that Holy Spirit of promise," (Eph. 1:13.) in his prayer "that ye may be filled with all the fulness of God." Dr. Godbey commenting here quotes Fletcher as saying, "'filled with all the fulness of God' describes a state of grace beyond entire sanctification. We enter the sanctified experience from the negative hemisphere, realizing the utter elimination of the sin principle through the cleansing blood. Having passed the sin side of the experience, we enter the glorious hemisphere of incoming and superabounding grace which is illimitable in this life, and, superseded by the glory of heaven, sweeps on in geometrical ratio through all eternity, ever and anon flooding the soul with fruitions, amplifications, beatifications and rhapsodies, eclipsing the most ecstatic hyperboles, while ages and cycles wheel their precipitate flight."

Think of the Jamestown and Plymouth settlers and their descendants staying on the Eastern Coast and not pushing West to the rich prairie farm lands! What a drawback to civilization! Thank God for the aggressive

spirit of our forefathers! They believed in expansion. So likewise in entire sanctification we have only touched the border of a mighty continent stretching out before us inviting us to explore its boundless dimensions. Before us is the "much land ahead to be possessed," and the command to "walk up and down in it;" and to survey its height and depth and breadth and length and to make every foot of land the soles of our feet touch ours. After perfect love, the "untrammeled experience" comes the abounding "more and more" and the going from "grace to grace;" strength to strength; faith to faith; victory to victory; triumph to triumph; conquering to conquer; advancement to advancement; achievement to achievement; attainment to attainment; from summit to summmit; from mountain peak to higher mountain peak, and from "glory to glory." Hallelujah! The privilege of living in the realm of the "exceeding abundantly above all that we ask or think" is ours, contingent on "forgetting" the things which are behind and "pressing" forward to the things which are before, suffering the loss of all things, and counting them but dross for the excellency of the knowledge of Christ Jesus our Lord, and being ambitious to be "filled with the knowledge of His will in all spiritual understanding" and to be filled with all the fulness of God.

J. A. Wood, answering the question: "Does Christian Perfection exclude growth in grace?" said,

"By no means. The pure in heart grow faster than

any others. We believe in no state of grace excluding progression, either in this world or in heaven, but expect to grow with increasing rapidity forever. It is the same with the soul wholly sanctified as with the merely regenerate; it must progress in order to retain the favor of God and the grace possessed. Here many of both classes have fallen. There is no standing still in a religious life, nor in a sinful life. We must either progress or regress. If living according to our light and duty, we are growing, no matter what our gracious state may be, or however largely we may have partaken of the Holy Spirit,—if neglecting present duty, we are backsliding, whatever our attainments may have been."

"A disastrous error is indulged by Christians when they content themselves with the grace received when they pass from death to life. Such contentment is surely succeeded by the loss of conscious pardon, and leaves no comfort except from what arises from the sweet memories of the happy hour of conversion. The same mistake is committed by entirely sanctified persons who covet past experiences and labor to bring them back, instead of following on to know the Lord and making effort to advance in holiness. This contentment to live around the points of pardon or purification, and to covet the sweetness of those hours has dwarfed many a believer and deprived him of the more elevated and sublime experiences which were in reserve for him in a progressive religious life."—*Sheridan Baker.*

CHAPTER V.

MUCH LAND AHEAD TO BE POSSESSED

"Thou broadenest out with every year
Each breadth of life to meet,
I scarce can think thou art the same,
Thou art so much more sweet.

With gentle swiftness lead me on,
Dear God! to see Thy face;
And meanwhile in my narrow heart
Oh, make thyself more space." Faber.

"There remaineth yet very much land to be possessed." Joshua 13:1.

"The inspired teachers place special emphasis on the necessity of continuous advancement in spirituality. Paul said, "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize." These words fully compass the progressive nature of Scriptural holiness. The things the apostle would forget were not alternate backslidings and reclamations, alternate suc-

cesses and failures, religious ups and downs, nor waverings and vacillations which dwarfed his spiritual life, and embittered the memories of the past. On the contrary, the things which he would forget were the victories, the triumphs and glorious realization of a long and fruitful Christian life. The words directing our thoughts were penned some twenty-nine years after Ananias laid his hands upon the apostle and he was filled with the Holy Ghost; some eighteen years after the time when he was caught up into the third heaven, and heard unutterable things, and after the remaining years had been filled with faithful Christian living, and correspondingly rich experiences. Hence it was not a life of mortifying failures and unfaithfulness which the apostle was trying to forget, but one of sweet memories and rich experiences that he would leave for something better and further on.

"He said again, at the very time when he declared he was forgetting those things which were behind, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things and do count them but refuse that I may win Christ." To willingly suffer the loss of all things, and to account all attainable honors of earth, refuse, in contrast with the enjoyment of Christ is a depth of religious experience which at first thought would be supposed enough to satisfy any mortal.

But this height and depth of grace the apostle would forget in his effort to mount to loftier altitudes in the life of God. What withering rebukes these facts administer to those Christians who are satisfied to continually move around the luminous points of their conversion and entire sanctification.

"As to those things which were before the apostle, to which he reached forth and pressed, it is only necessary to say that, whatever else they embraced, they were deeper acquaintance with the Divine things, richer experiences in the great salvation, and more Christliness in nature."—*Dr. S. Baker.*

The quotation from Joshua, around which the thought of this chapter revolves, reveals specifically, (1) that entrance into Canaan and possession of the land do not annul the necessity of further advancement and conquest. God said to Joshua when flushed with the victory of conquering thirty-one kings, "There remaineth yet, very much land to be possessed;" (2) that Canaan is not a place of inactivity against external foes though it is a place of rest from inward conflict. The Israelites did their chief fighting after gaining possession of the "goodly land." As Dr. C. J. Fowler has suggested, Sanctification (entire) constitutes a man a soldier so that God can put him in the arena to unsheathe his sword from its scabbard and do battle victoriously for Him. And as we have no record that Jesus was personally as-

sailed by the devil until after His baptism, on the banks of the Jordan, so too, may the professor of the Spirit's baptism expect Satanic conflict after that crisis. (3) That the zenith of spiritual advancement is not reached by virtue of old age without effort to advance. Every inch of advancement was contested by a malignant foe. None should indulge the conceit because long on the way they are exempt from further effort to advance: "Now Joshua was old and stricken in years; and the Lord said unto him, 'Thou art old and stricken in years (yet you do not know it all), and there remaineth yet very much land to be possessed.'" Those who feel themselves paragon saints, and exempt from the necessity of further advancement, would do well to meditate on this language of inspiration.

"The need of advancement argues no present defilement; and the fact of mighty and marked progress over what we were, or what we did, yesterday, is no evidence that that was sinful or that it was unacceptable to the Lord. The glory of yesterday represented our full measure of capacity then. And the greater capacity of today points to a greater glory which is now within our reach. There are countless and ever succeeding degrees of progression. Our epochal experiences in conversion, in sanctification or in special induements with power for service do neither exhaust the riches of glory nor militate against continuous progress in the spiritual life.

We say these epochal experiences, these sharply defined transformations from "glory to glory" establish the precedent and illustrate the law of spiritual advancement or of growth in grace. For, instead of growth being that insensible, undefined, or often undiscoverable thing which it is supposed to be, it is a steady, distinct, and definite ascent from faith to faith, from grace to grace and from glory to glory. And these steps of advance are often made by a revelation so vivid, a faith so conscious, and a result so marked, that some have been misled into attaching to these subsequent developments a prominence equal to that of their sanctification."—*Joseph H. Smith.*

Refutation of "Third Blessingism"

Indeed, some have mistaken the most clear of these "vivid revelations" and marked manifestations, which all truly sanctified have in the progress of their development, for a new work of grace and hence has arisen the third blessing theory, which, when embraced proves the sandbar on which many hopeful, sanctified lives have been wrecked. The advocates of this position have tried hard to wrest Scriptures to substantiate their erroneous views. "He shall baptize you with the Holy Ghost and fire" is a favorite passage, which, according to Dr. Adam Clarke, simply means, "The fiery baptism with the Holy Ghost" —fire being a symbol of the Spirit. When a man is baptized with the Holy Ghost, he has fire, Hallelujah!

Jessie Penn Lewis has pointed out, "There is only one preposition here in the Greek, showing the identity of the Holy Ghost and fire."

Dr. S. A. Keen's writings have been misquoted to endorse this erroneous theory, which, in substance is, that regeneration and sanctification are works of grace, and that the gift of the Holy Ghost marks another epoch in the believer's experience, and is not received simultaneously with sanctification, as the God-honored National Association for the promotion of Holiness, in all the churches, teaches. Dr. Keen wrote, before his translation, a spiritual autobiography (Praise Papers), in which he records some blessed lessons on "Progress After Entire Sanctification"—but it cannot be proven from this volume that he reached what he called a third crisis. The substance of his teaching on the subject is that the baptism of the Holy Ghost and entire sanctification are essentially one—synonymous, and that after this crisis come the "varied and successive refreshings, supplies, enlargements and anointings," which are given the sanctified in special emergencies. In Praise Papers, page 63, he writes: "These new, enlarged realizations of the Comforter, came to me, *not by a crisis,* as at the dawn, when, by a perfect consecration and a special faith, I received the Comforter, but, by a sweet illumination, that, if I would ask for a refreshing of the Holy Ghost to meet new emergencies in my experience and work, it would be

given. So, without any struggle, except with temptations from Satan to doubt, but simply claiming the promise, "How much more shall your heavenly Father give the Holy Ghost to them that ask Him," there came the manifestation of the Spirit, which opened a glorious sunrise epoch. In its light I saw that for ten years I had been in the land but camped near the crossing, and that all the land was yet before me. So enrapturing was the vision —"Sweet fields of living green, and rivers of delight;" the heights and depths, the lengths and breadths; "the love abounding and all the fulness of God"—that I broke camp and have been on the tramp ever since. And each day I see some new stretch of the Christ-life and Christ-nature, some new range of blessedness and peace, and away I go for it by simple faith and prayer. When will it end? I guess (rightly) it will not end. Oh, this wonderful lesson of progressive holiness!"

CHAPTER VI.

NEW MANIFESTATIONS

"I will manifest myself to Him." John 14:21.

We have been accustomed to limit this promised manifestation to the Pentecostal gift of the Holy Ghost. It has direct reference to that. But is this the only manifestation that the believer may have? Surely it implies, "As thy day so shall thy strength be,"—renewed strength; "They that wait on the Lord shall renew or exchange their strength." New, fresh manifestations all along the way which "shineth brighter and brighter unto the perfect day." Dr. Keen said after "ten years in the land, camping near the crossing, there came a manifestation of the Spirit which opened a glorious sunrise epoch."

Dr. Wm. McDonald said:

"A manifestation of the Spirit last year will no more support a soul this year than air breathed yesterday will nourish the flame of life today. The sun which warmed us last week must shine again this week—a notion of old warmth is a very cold notion. We must have fresh food daily; and though we need not a new Christ, we need perpetually new displays of His love and power.

A present fulness can no more satisfy the soul for all coming time than filling our stomachs once with food forever prevents hunger. Suppose a man, after eating a hearty meal, concludes, because he feels no present want he shall never hunger more. How long would that impression last? Before twenty-four hours had passed nature would teach him another lesson. The same is true of this completeness; it by no means excludes all growth in grace." So, too, it may be said of past manifestations of Christ to the heart, they by no means preclude the necessity of future manifestations.

After the crisis of entire sanctification is passed, the soul finds itself confronted by special emergencies, trials, testings, temptations, severe Satanic onslaughts, and opportunities for service. It is our privilege at such times to seek and obtain, as suggested by Dr. Keen, by simple faith in Jesus' promise, "How much more shall your heavenly Father give the Holy Spirit to those who ask him" (a promise which is not exhausted by regenerating and sanctifying grace), a new anointing or manifestation of the Spirit to the heart which shall specially strengthen to meet such emergencies. Thus the disciples were led, after they had received the sanctifying baptism with the Holy Ghost, at a time of persecution, to seek by prayer, a new manifestation of God's favor and help. They sought not in vain—"The place was shaken and they were all filled with the Holy Ghost," and in the strength

of that new fresh manifestation preached God's message fearlessly.

Alfred Cookman said: "I can understand, how subsequent to our sanctification in response to our faith in Jesus, the Holy Spirit may come in an extraordinary degree, and we be filled with the Spirit."

Speaking of his experience at Pennsgrove Camp-meeting, after the Holy Ghost had been given as his sanctifier, he said: "I found myself drawn out for more of God. I could scarcely define my feelings, but there was a going out after (more of) God. When surrounded one day with a few Christians, struggling up to enjoy God as never before, this suggestion came: 'You have been trying to get up, are you willing to sink down?' 'Yes,' I answered, 'and away;' if I may find him thus, let me sink in the depths.' Then I began to feel I was going down, and with this there came a realization of love, as I had never known before, and it filled my body, soul and entire being. Oh, how I loved his children and His Word! I asked, 'What does this mean?' 'God is love.'"

This experience from one so eminent in the ranks of holiness proves sanctification is not the end of attainment, but just the condition of realizing fuller and more glorious manifestations of God's love and power; and that, not only once, but continuously through life as times of need arise. In our eagerness to avoid extremism and fanaticism we have become too little interested in sane

and rational advancement. We have been fearful of desiring more love after "Perfect Love" lest we should be classed among the lukewarm and backslidden. If to hunger for more love after perfect love is an evidence of a backslidden state then inspiration is in error in commanding those believers who were steadfast to advance in love (2 Pet. 3:18. 20th Cent. Test.). Thank God, to hunger ever so much for more love after the crisis of entire sanctification is no evidence of spiritual decline, but rather of a healthy condition of soul.

Dr. S. A. Keen, in a letter to his wife pictured the legitimate aspirations of a holy soul for spiritual advancement:

"I have no doubt as to being saved, and filled with the Spirit, and Christ formed within, the hope of glory. Yet, there are some of the Fletcherian touches of Christ's likeness, the holy abandon of Bowen, and the spiritual oneness with God of Mahan, that I want. I seem to have more of the dynamics of the Spirit's presence than of His assimilating power. I have blessedly the power of Christ, but not so fully developed the mind of Christ. It keeps coming to me that all the fulness of God is something richer and in advance (as to degree) of the fulness of God ,and that to be partakers of the Divine nature is something beyond (in degree) human nature wholly sanctified. Don't think that I am becoming a mystic; but I see something along that line like men as

trees walking, and there is at least a deep drawing of the Spirit upward that means something for me farther on. All this is felt just now, when I am the best saved I have ever been. *It is* a kind of post-graduate course in love, gentleness, heavenly-mindedness."

In the same strain Bishop Ashbury wrote in his journal after being fined $20 for preaching the Gospel:

"And although my peace is not broken, neither is any wrong temper or desire indulged, yet I lament the want of more spirituality. My soul, like the rising flame, would continually ascend to God."

"The old earth receives a fresh baptism of life daily. Every night the life giving dew is distilled. The moisture rises during the day from the ocean, and lake, and river, undergoes chemical changes in God's laboratory and returns nightly to refresh the earth. It brings to all nature new life with rare beauty and fills the air with the exquisite fragrance drawn from flowers and plants. Its power to purify and revitalize is peculiar and remarkable. It distills only in the night when the world is at rest. It can come only on clear, calm nights. Both cloud and wind prevent and disturb its working. It comes quietly and works noiselessly. But the changes effected are radical and immeasurable. Literally it gives to the earth a nightly baptism of new life. And that, too, let me say to you, is His plan for our day by day life."

—*S. D. Gordon.*

The (sanctifying) baptism with the Holy Ghost need

only be received once in life (unless the receiver backslides), but the overflowing fulness may be received whenever needed. In Acts 1: 5 we read, "Ye shall be baptized with the Holy Ghost," while in Acts 4:31 we read, they were filled with the Holy Ghost. "We may have a refilling every day." This overflow of the Spirit through us is conditioned on specific prayer in special emergencies. Paul wrote in his Philippian letter (1:19) of a trial turning out to his salvation through prayer and the *"Supply of the Spirit of Jesus Christ."* What supply of the Spirit? Manifestly not conviction, regeneration or sanctification. Paul knew the Spirit in these operations. The teaching here emphatically is that none can get such a supply of the Spirit as to annul the necessity of further supplies, but that as the special needs arise, in answer to special prayer, there are special supplies of the Spirit. Glory to God for this gracious provision!

"In the realm of Spiritual life there are unnumbered and indescribable degrees of advancement to be made in knowledge, in courage, in prayer, in persuasiveness, in meekness, in patience and in the every-day and every-way reflection about us of the life that is within us. In holiness there are establishments, intensifications, both of the earnestness of our consecration and the ardor of our love, and increased wisdom, too, in our testimony and in our ways and means of spreading the truth, and an ever-growing force in impressing holiness upon others,

together with a *constant replenishing of our own being with fresh supplies of the Spirit of Christ.*"

—*Joseph Smith.*

The writer, while visiting a brother in the "Breech Mechanism" department of our Government Navy Yard at the National Capital, observed a mechanic operating a compressed air drill. Just above the drill was a tank full of lubricating oil; this was conveyed to the drill by means of a small pipe, so arranged that as the drill wended its way through the hard steel breech of one of Uncle Sam's thirteen-inch guns, drip, drip, drip, the oil fell upon it, making its progress as far as possible, easy, through that hard substance. We thought of our march through life, so analogous in its hard places to the drills going through the hard steel; and of the tank of lubricating oil so faintly typical of God's inexhaustible ocean of grace, the soul's lubricant; and of the apostle's language: "The love of God is shed abroad, in our hearts, by the Holy Ghost," or *"poured out"* (R. V. Margin), glory to God! the oil of His grace so arranged that as we confront the hard places, drip, drip, drip, the anointing, refreshing oil, induced by prayer and faith, is "poured out" on our hearts, strengthening them for the hardest conflict. Dearly beloved professor, how long since you had a conscious manifestation from your Lord? God help you to see your privilege and to know you need not live on old manifestations.

CHAPTER VII.

REFRESHINGS*

"Now I beseech you brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may come unto you with joy by the will of God, and may with you be refreshed." Paul. Romans 15:29-32.

*"Deeply experienced Christians all feel the need of these gracious visits and effusions of the Spirit to maintain satisfactory religious experiences, and to preserve the maximum of usefulness in the church. In his advanced years, though he had been filled with the Spirit ever since Ananias had laid his hands upon him, that he might receive his sight and be filled with the Spirit, Paul urged the churches to pray for him that he might be 'refreshed' and receive such new manifestations of God as occasions might require. A striking and highly instructive instance of this occurs in his letter to the Romans: 'I am sure that, when I come to you, I shall come in the fulness of the blessing of the Gospel of Christ . . . . and may with you be refreshed.'"

*Taken from Chap. 11 of New Name by S. Baker, D. D.

These words contain some great practical truths which ought not to be carelessly passed over by any Christian, and are so pertinent to the theme in hand that some of them will now be named.

(1) The most spiritually minded need refreshings.—If Paul, at that period of his life in which he wrote the letter to the Romans, needed refreshings, and needed them so much as to justify him in urging a great church to "strive together in prayers" for this end, surely all other Christians, however advanced in spirituality, need the same. Believers may be filled with the Spirit, as a settled religious state or habit of the soul, and yet need these gracious refreshings more or less frequently, and some more frequently than others. This is according to the analogy of nature, and is as rational as it is Scriptural. Persons free from physical disease of every kind, and filled with natural vigor, nevertheless must frequently take physical nourishment. Two and three times every day healthy persons must supply the waste of their vital forces by food, or they become exhausted and unable for service. The soundness and health of a laborer are indicated by the readiness and avidity with which he receives regular meals. Should he be indifferent about them, and especially should he loathe them, he is unfit for work, and needs medical attention.

So believers may be spiritually healthy and filled with spiritual vigor, and yet need these spiritual refreshings;

and their religious soundness will be indicated by the keenness of their appetite for soul nourishment. But should Christians be indifferent about spiritual food, and especially should they feel a sense of qualmishness at an invitation to come to the altar of prayer, or at doing anything proper to be done to receive soul food or spiritual strengthening, they should be alarmed at their condition. They need special and prompt attention before spiritual life shall become entirely extinct. Soul sickness has set in, and unless the gracious remedies be speedily taken, will end in certain death. What a spectacle of sick and dying and dead people the Church of today presents to the Eye that can take it all in!

(2) A sense of spiritual need is no evidence of spiritual poverty.—Had Paul's craving for refreshings been to him an evidence of leanness, he could not have said, "I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel." This language is a declaration that he then had this blessing of fulness, and, what is very much more than a declaration of present possession, he declares that he was sure he would continue to have it in the future when he should visit Rome; yet with all that, he would then need a joint refreshing with his brethren of that church. In his entreaty to these brethren, the apostle assumes that they would need the same refreshing, and inferentially tells them this; yet he did not reflect in the least upon their religious

state, nor had he any idea that they would receive his statement as any reflection upon their spiritual condition then, or when he should visit them. Nor should it be taken as an insult by the members of any church when the pastor invites them to some exercise for the purpose of stirring up their gifts and graces. Many look upon such invitations as expressions of doubt in their piety, and assumptions of lukewarmness, backslidings, and spiritual deadness. But such requests of the pastor rather assume the religious wholeness of the membership, and their wish for quickening because of existing spiritual life and relishes.

To kindly invite a neighbor to sit down at our table and take a meal with us, is the very opposite of assuming that he is sick and has no relish for food; it is assuming that he is well and in good condition, and may need the nourishment kindly offered. So to invite to an altar of prayer assumes nothing that should offend believers, but, on the contrary, assumes what ought to please and stimulate them to promptly accept the invitation.

(3) Striving together in prayer is the condition of obtaining these refreshings.—Apathetic and formal prayers will avail nothing. The apostle urges the brethren to "strive" in prayer; and not only so, but "strive together" in prayer, so that by their most earnest and unified intercessions they might reach the maximum of their power in prayer, and secure the needed effusions of the Spirit

both upon him and them, "that I may with you be refreshed." . . . Paul's private prayers prevailed with God, yet he would not risk his refreshings and other personal blessings to his own prayers, but frequently entreats the churches to "strive together with him in prayers to God for him." It was not, therefore, merely ceremonial, or saying prayers, that he wanted, but real, heartfelt, earnest, fervent praying in the Holy Ghost that he sought.

(4) The most advanced spiritual life may receive new revelations and new raptures.—It is a great mistake to suppose that in advanced religious life there are no new and fresh experiences to be sought and enjoyed; yet thousands in middle life and in advanced years, both in the pulpit and in the pew, show an outer life fixed in religious habits, but the inner moral state cold and fossilized, without any freshness and heavenly sweetness. They seem to suppose that raptures and ecstasies belong to early Christian experience, and that none but new converts may expect such realizations, while they may expect nothing but a dead level experience, without any sudden uplifts or new raptures.

Paul had many marked epochs in his religion after he received the fulness of the Holy Ghost, and that, too, while retaining that fulness. And whoever will make and preserve a Pauline consecration, and lead a Pauline life, will have these marked crises and uplifts through the

entire probationary stay in the Church. Indeed, no one can retain the freshness and power of holiness without frequent Divine visitations, secured by fastings, wrestlings, and waitings under the light, and drawings of the Holy Spirit. Here is the secret of so much weakness and inefficiency among Christians, even among the entirely sanctified:—so few refreshings."

CHAPTER VIII.

INCREASING IN THE KNOWLEDGE OF GOD

"Increasing in the knowledge of God." Col. 1-10.

The apostle had just prayed for the Colossians that they might be "filled with the knowledge of His will in all wisdom and spiritual understanding; and that they might walk worthy of the Lord unto all pleasing, being fruitful unto every good work" and further still, that they might continue on "increasing in the knowledge of God." God has not fenced us in, nor cooped us up, nor put a roof over us. If there be restrictions on us to a sane enlargement in the Divine life they do not come from Him. "It is to the enlarged life that God calls us." Over the whole living creation is written legibly, for all who can read, "Be ye enlarged!" To every seed the Divine Master says, "Be ye enlarged"—become a flower or a tree. To every rivulet He says, "Be enlarged"—become a river, and never rest until you have rejoined the sea. To every babe He says, "Be enlarged"—become a man or woman. To every spiritual babe He says, "Attain unto the full-grown stature of a man in Christ" and then go on. "increasing in the knowledge of God." Men

hear this heavenly call and yield partial obedience to it. "They enlarge their eyes by means of telescope and microscope, their estate by means of commerce, their minds by means of science. The only thing they resolutely refuse to do is to enlarge their souls. But what is all other enlargement if this supreme thing be ignored?"

—*F. C. Spurr.*

"A soul may be holy without being established in holiness. There is childhood in (entire) sanctification. He who ceases to grow in holiness, ceases to enjoy heart purity. Purity of heart is a stepping stone to religious development. Nearly the whole of growth is beyond heart purity, as growth in grace belongs preeminently to the sanctified state. All obstructions to growth being removed, there is no reason why the pure in heart should not make more rapid progress than when in a lower state of grace.

Unless the soul *pants for more of God,* more of that fulness of which it has been made partaker, in being made pure; unless faith seeks and secures enlargement, and love increase in intensity, the grace already given will not be retained, but there will be absolute loss. We shall have missed connection, and immediately retrograde on the downward plane until we have passed the point of beginning. Let us, then, not only, "stand fast in the liberty wherewith Christ hath made us free," but "add to our faith virtue; and to virtue knowledge; and

to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you *and abound,* they make you that ye shall neither be barren (idle margin) nor unfruitful in the knowledge of our Lord Jesus Christ."—*Wm. McDonald.*

Dr. Sheridan Baker, whose writings more specially emphasize progress after entire sanctification than perhaps any other writer on the subject, said:

"Contentment with present attainments in grace, and a feeling of security in their possession, have been the occasion of some of the sacred characters, and many of the pious of all ages, spotting themselves by some sad missteps in the evening of life, and before they left the world. Hence the only safe course for any Christian, however young or old, is to leave his conversion, his sanctification, his past experiences, his former victories and triumphs, and press to new revelations of grace and higher altitudes in the life of faith. And surely this is the Divine order. God commands sinners to repent and believe; He commands justified believers to cleanse themselves from all filthiness of the flesh and spirit; He commands purified Christians to follow on to know the Lord, to forget the things behind, and press forward. He would have all continually and earnestly seeking the riches of grace, not pardon or purity, or what has already been reached, but what has not yet been reached, more of

love, of light, of power, of God. And He would have the farthest advanced in spiritual life seek as earnestly the ideals which He has placed before them, as He would have sinners seek pardon and adoption, or the ideals held up to them. This is a fact fearfully overlooked by many Christians, even those who are supposed to have a deep insight into Divine things. Hence the enfeebled forms of holiness to be met with wherever the doctrine is taught and the experience professed.

Reader, have you ever seriously thought over this matter? Have you been impressed that your obligation to seek holiness, or having sought it, that your obligation to advance in it, is as imperative as the sinner's obligation to commence a Christian life? Spirit of God, stir the reader and writer. Amen."

"The Scriptures do not teach any degrees of cleansing the heart from original sin; in every passage where this work is referred to, it is spoken of as a complete, full, entire work, without degrees or gradualism. But the filling of the purified soul with certainty, light, love, unction, energy and all the positive forms of grace, is characterized by the terms, 'growth,' 'increase,' 'built up,' 'abound,' 'enlarge,' and 'more and more.' As when a farmer clears his land, the removal of stones and stumps and all obstructions to culture is the negative work and can be so perfectly finished that he would never find another rock or old root in the field. But the positive

side of deepening the soil, fertilizing it, irrigating it, rendering it more productive, CAN BE INCREASED 'MORE AND MORE' without special limit. So it is with the work of grace in the soul."—*Watson.*

"Many, alas! only stand on the shore
And gaze on the Ocean so wide;
They never have ventured its depths to explore
Or to launch on its fathomless tide.

Let us launch out on this ocean so broad
Where the floods of salvation overflow,
Oh, let us be lost in the mercy of God
Till the depths of His fulness we know."

—A. B. Simpson.

Andrew Murray, in his book, "The Full Blessing of Pentecost," asks: "Can the full blessing of Pentecost be still further increased? Can anything that is full become still fuller? Yes, undoubtedly. It can become so full that it always overflows. This is especially the characteristic and law of the blessing of Pentecost. It is the distinction betwixt full and overflowing. A vessel may be full and yet have nothing over for others. When it continues full and yet has something over for others, there must be in it an over-brimming, over-flowing supply. This is what our Lord promised to His believing disciples. At the outset, faith in Him gives them the blessing that they shall never thirst. But as they ad-

vance and became stronger in faith, it makes them a fountain of water out of which streams flow to others. The Spirit who at first only fills us will overflow out of us to souls around us. It is with the rivers of living waters as with many a fountain on earth. When we begin to open them the stream is weak. The more water is used, the more deeply the source is opened up, the more strongly does the water flow."

Too Much Expected of the Sanctified.

Sanctified people are only spiritual babes as far as knowledge goes. Many little improprieties of conduct, manner, and habit, which must be corrected, remain. Too much has been expected of them. They have only purity, not perfection of development, of knowledge, nor of conduct. Their characters are not perfect, though their hearts be pure, but only in process of development.

"'Grow in grace.' We can grow in the use of it, in the measure of it, and in our love and enjoyment of it. Israel in Canaan serves as an example of all this. At first they scarcely knew what to do with themselves. They were in the land, it was theirs, it had fruit, and herds, and rich stores; but they had at first, little or no access to, or benefit from any of its resources. They were not used to its soil, or climate, or its ways of agriculture. Never had the generation fed on that kind of diet. IT WAS ALL NEW TO THEM. THEY HAD TO LEARN HOW TO USE THE BLESSINGS INTO WHICH THEY HAD ENTERED.

"Always this is true of persons entering the Canaan of perfect love. About all we knew at the first was that we "were over." How new it all seemed! How new even the Bible was! How strange the world around us! We never had gone that way before. Beyond us, stretching away like the hills of Palestine before the Jewish armies, lay our *untried years*. Their unknown history contained wider ranges of experience and a world of unexpected testing and blessing. We were to learn by *victory* at our Jerichos and *defeat* at our Ais. We were indeed in a big country, and scarce knew what to do with it. Growth in the knowledge of it, and growth as to how to use and enjoy it, as yet were unsolved problems.

"If Israel had nothing to learn after crossing Jordan, then might there be some excuse for such statements as, "Can't grow any more" (after entire sanctification); "can't pray the Lord's prayer," "no need for means of grace," etc., etc. If Israel had not need of the use of means, at Jericho, Ai, and the battle of the kings; then might we stop to consider such objections. But how different is history of life in the land! So we have found it. We need the constant use of the means of grace. We need daily acquaintance, not only with the land, but experimental knowledge of how to live there. Its fruits are not the same that grew in Egypt. Its agriculture is different. Its climate is of a different order. These things are all true spiritually. Advanced knowledge is

essential to life in the land. Holiness people who persist in dwelling by the Jericho fords never possess the land. Holiness means continued advance. There is no stand still place where there is nothing either to learn or to do; nor is there any spiritual health where no exercise is required. In the life of holiness loaves of bread do not grow on trees, ready-made, nor the grapes yield their juices without the winepress. Means are as much in vogue in Canaan as in the wilderness."

Rev. Isaiah Reid, in "How They Grow."

CHAPTER IX.

PERPETUATION OF ENTIRE CONSECRATION

"O God, I am glad Thou couldst trust me enough to take me at my word. I did not know that this was included in my consecration, but I am so glad Thou couldst trust me to endure it all" [i. e. imprisonment for loyalty to sanctification.] Mme. Guyon.

"Yield yourselves to God." Paul.

These four simple words from Paul express the essence of consecration, whether in order to the obtainment, or maintainment and progression in the sanctified life. They contain depths little dreamed of when consecrating for holiness. The seeker is told to consecrate "all he knows" and "all he does not know" and he does so as far as he has light. The future will reveal what he did not know far exceeds what he knew at the time of his entire consecration. It is well God has ordained that the sincere and willing mind is acceptable to Him in this; else, many, on seeing what the future involved would draw back. As we are able to bear light is God's gracious method of dealing with us. Had the writer seen, when seeking to be sanctified wholly, what has since de-

veloped—the surrender of comfortable position, separation from loved ones, friends, and, ultimately, wife and family, he fears with the grace he then had, the revelation would have proved too much.

We fear some advocates of holiness are too exacting at this point—not that everything essential should not be surrendered, but when it comes to the worker supposing tests for the seeker as, "What if God called to Africa? or if He required this, that, or the other, would you do it?" And all manner of "ifs" which bewilder the perplexed soul and are not relevant. This is to assume prerogatives which belong to the Spirit who guides into all truth as we are able to bear it. Too much light blinds and bewilders. We should never burden the soul seeking holiness with conditions which belong to after development. Because God leads an individual into sanctification a certain way is no evidence He will lead all that same way. One, having light may have to come out of his lodge, in order to receive sanctification; another is as truly sanctified, but does not have to yield this until later when God calls his attention to the incompatibility of such alliances with a profession of holiness. So it is in perpetuating the once for all consecration made in order to the obtainment of sanctification. All are not led through the same route. Well did a lady express it in our hearing, "When I was sanctified I did not know what consecration meant" (i.e. the perpetuation of entire consecration).

The complete once for all consecration, which included willingness to walk in all subsequent light, brought the soul into a state where all the blinds of the soul's windows were thrown wide open—to the place where the full light of God's will shines in undimmed. Now, the soul, to retain God's favor, and progress, must walk in the light God reveals subsequently and continuously. "Whatever He saith" must now be done. The condition laid down by John, "If we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin," in order to obtaining, does not cease when perfect love is experienced. There will now commence revelations of things in the past life which need adjustment; and things to which we must die daily. Refusal to yield to God in these past and present requirements is the source of condemnation to many professors of sanctification. There is no condemnation to those who are in Christ Jesus is only a half truth; its complement is overlooked, "Who walk after the Spirit." As many as are *led* by the Spirit *they* are the sons of God. This is the condemnation that light is come (i.e. the revelation of God's will) and men loved darkness (their own wills), rather than light. The spirit of yieldedness to these God given requirements, of obedience to particular revelations of His will subsequent to sanctification leads the soul into a "larger place" and ever increasing manifestations of His love and favor.

Prof. Thomas C. Upham writing on the perpetuation of consecration after perfect love said:

"It is a universal law, unalterable as God, and lasting as eternity, that no created being can be truly holy, useful or happy, who is knowingly and deliberately out of the line of Divine co-operation even for a moment. Accordingly we are to consider every movement as consecrated to God. It is true that, in order to the full and assured life of God in the soul, there must be the general act of consecration, which is understood to relate to man's whole nature, and to cover the whole ground of time and eternity. And we may say further, that it is proper to recall distinctly to the mind, and to repeat at suitable times, the general act of consecration; but it does not appear to be necessary, in the strict sense of the term, or in any other sense than that of repeating it, to renew it, unless it has been, at some period, really withdrawn. But while the general act remains good and diffuses its consecrative influence over the whole course of our being, as the events or occasions of such particular consecrations may successively arise; and in the remark, as we now wish it to be understood, we do not mean those events which, while they are distinct, are peculiarly marked and important; but all events of whatever character! In other words, although we may have consecrated ourselves to God in a general way, and by a universal act of consecration, in all respects, and for

all time, *we must still consecrate ourselves to Him in each separate duty and trial which His providence imposes, and moment by moment.* The present moment, therefore, is, in a special sense, the important moment —the Divine moment—the moment which we cannot safely pass without having the Divine blessing upon it."

Bishop Foster, author of Christian Purity gives a paragraph on "consecutive, or rather perpetual consecration" which is to the point:

"This, to some, may seem to be included in the resolute resistance of every approach of sin. However this may be, it does not do away with the need of the remark we wish to make under this head. Entire consecration, as a means to the attainment of sanctification, has been explained in another connection; what we wish now to say is that it is a means and an indispensable one, of its preservation. It is so vital that the state cannot exist a moment in its absence. Hence, let it be remembered that the consecration which precedes this state is likewise to continue in the same degree after it is gained, for its perpetuation. It is a constant, uninterrupted, and undying consecration, a point carried on into an endless line."

Psychologists tell us of the sub-conscious field—i.e. that we know, or have stored away in that field, thousands of facts which we do not know that we know—i.e. they are not always present in consciousness, but remain hidden away in the sub-conscious field waiting for some

circumstance to call forth said facts into consciousness. And it takes some special event to call said facts forth. This is illustrated by that familiar expression: "That (what you say) calls to my mind something which happened years ago." It requires frequently, circumstances, events, or some word in conversation, in sermon, prayer, or testimony, to jostle some of the knowledge, stored away in memory, into consciousness; and if not called forth thus, must ever remain in oblivion. No man can possibly know when consecrating himself to God what subsequent revelations and requirements will be imposed on him. This fact makes our consecration blameless and acceptable to God when in reality there may be many wrong things in the past life unadjusted, yet not present in consciousness, when consecration is made. There were unknown things which required restitution when the writer was sanctified, which subsequent circumstances have brought to his mind and as fast as memory, aided by such circumstances and unaided too, by its own strength and power, has been able to recall trespasses committed in youth they have been adjusted. Demurring, when light comes here, brings condemnation. There may be yet in the sub-conscious field things which subsequent events will bring to light which will need adjustment; but for the present he is blameless, "The willing mind is acceptable to God according to that a man hath;" whether it be ability to do, or whether light is

needed concerning what to do. Evan Roberts taught the people in Wales, "Every known wrong to our fellowmen must be made right." God does not condemn for the "unknown."

A brother who professed holiness, had failed in business (previous to his sanctification), and by transferring his property to his wife's name saved his home and other property. The law excused his debts; they were out of date. Subsequently it was revealed to him by a higher law, though the law of the land excused him, his conscience was not "void of offence towards God and man;" that an honest debt is never out of date with an honest man, law or no law; and that to retain the experience of holiness he must promise his creditors as fast as God enabled him to repay every dollar. Thus after sanctification the Spirit explores our past life, bores down, and brings to light the hidden things for adjustment; He also brings us face to face with things which require perpetual devotement to God. Here the principle of obedience to God in unknown things, consented to when consecrating for entire sanctification, is tested in the minute details of life. It is at this point many who have been truly and gloriously sanctified have failed. They were willing to say "yes" in order to receiving the joyous experience of sanctification, but have said "no" as God has shown them the cost of the perpetuation of that consecration.

Shall we turn back? To what? "If any man draw back my soul shall have no pleasure in him." It is of little avail to start out well and stop. "He that endureth to the end shall be saved." "No man having put his hand to the plow and looking back is fit for the kingdom of God."

I have made my choice forever,
I will walk with Christ my Lord;
Naught from Him my soul can sever,
While I'm trusting in His Word;
I the lonely way have taken,
Rough and toilsome tho' it be,
And although despised, forsaken,
"Jesus, I'll go through with thee."

Tho' the garden lies before me,
And the scornful judgment hall,
Tho' the gloom of deepest midnight,
Settles round me like a pall;
Darkness can affright me never,
From thy presence shadows flee,
And if thou wilt guide me ever,
"Jesus, I'll go through with thee."

Tho' the earth may rock and tremble,
Tho' the sun may hide its face,
Tho' my foes be strong and ruthless,
Still I dare to trust thy grace;
Tho' the cross my path o'ershadow,
Thou didst bear it once for me,
And whate'er the pain or peril,
"Jesus, I'll go thro' with thee."

CHAPTER X.

PERPETUATION OF CONSECRATION AND THE WILL

"If any man willeth to do His will." John 7-17. R. V.

"Consecration is the placing our all at Jesus' feet, placing our all on the altar for time and eternity. It is the laying of our will down beside the Master's will, once for all and no longer having our way, but His way in all things. Consecration, then is a complete act, an act performed once for all, embracing what we know and what we do not know, and need never be repeated unless something is taken off the altar. Having now made the consecration and thus agreed to always, under every circumstance, will the will of God, the consecrated life is just begun. In living this life we cannot now go away and leave that consecration upon the altar and have no more to do with it. The consecrated life will not live itself without our aid, neither will the Master live it for us independent of us. While consecration is a completed act performed once for all, it is also the beginning of a life which is to be maintained in ever increasing fulness. While in consecration we laid our will down beside our

Master's will, this did not destroy our will, neither did it take our lives away from being directed by our wills; it simply gave the Master charge of the will to direct the life through it, we having agreed to constantly will the will of God. Thus we see that the consecrated life calls for the constant exercise of the will in the keeping of our part of the agreement. No matter how thoroughly consecrated a person may be he still lives out that which he wills. The hand, the foot, the tongue move according as they are directed by the will of the person. So with all the acts of the life. Sanctified persons are able to do the will of God when they will that will, but it will not be done unless they *exercise their own will in each* case. Sanctification does not make machines out of us, but still leaves us as responsible, volitional beings. *TOO MANY SEEM TO FORGET THIS AND ACT LIKE THEY THOUGHT NOW THAT THEY ARE SANCTIFIED THE LIFE WILL LIVE ITSELF*; and how disappointing has been their experience and their example. We fear many are making this mistake and, like the prisoners of old who had dead bodies bound to them and were compelled to carry them around with them, these are carrying about with them a dead experience.

How then is the consecrated life to be lived? Having begun the life at the same time the consecration was completed, the "old man" is now crucified and the Holy Spirit has taken possession of the life. *But as time*

moves on, each day and each hour there are new questions to decide and acts to be performed. The Holy Spirit, knowing the will of God, concerning each of these things, reveals that will to us, but He will not perform the act or decide the question for us—that is, He will not do the part that is to be done by our will. Never will the act be performed until we will its performance. Though we are sanctified the Holy Spirit will not force us contrary to our will. But at the time of our consecration we agreed to will the will of God in all things, and now that the Holy Spirit has revealed this (new requirement) thing to be the will of God, *if we stay consecrated* we at once (accept it), will its accomplishment. Having thus acted in accordance with our consecration, the Spirit, who dwells in us, sees to it that we are able to perform this will of God which we have willed. Thus, while in one case we willed the accomplishment of this in the moment of our consecration, in that we then laid our will beside the Master's will and agreed to always will His will, yet when the time came to accomplish this one act and it was made known to us, it called for a special act of our will relative to this special act and at this special time. Hence the consecrated life calls not simply for a complete act of consecration once for all but for a living out of that consecration now made by a daily and hourly exercise of the will in willing the will of God as the Spirit makes known that will to us, even as we agreed.

Friends, now that we are consecrated, let us continually do what we agreed to do when we made the consecration. This is the secret of successfully living the sanctified life." —*Pres. Ellyson.*

The Unknown Element.

Rev. M. L. Haney in the "Story of My Life," gives the description of the consecration of Rev. Quigley, as told Bishop Thompson, which fully compasses the *"unknown"* element in consecrating for Perfect Love:

"Well, Bishop, when I came to Christ to be made perfect in love, under the searching light of the Holy Spirit, I took *all there was of my being and its possessions that I could see or think of* and put them all in *one bundle,* and gave that bundle to Christ. Then I took *all I could not see or know, involving all the possibilities of the future,* and put them in *another bundle;* and I gave that bundle to Christ. From that time on I have had a clear consciousness that I am all and forever the Lord's, *Whenever* He is pleased to open that second bundle and show me any part of its contents I respond, Yes, Lord, that you know was in the contract!"

"In the first gush of your sanctified joy you said, 'O Lord, I will do anything! go anywhere, Lord! to Africa, China, or Japan! anywhere with Jesus.' And you meant it. The Holy Ghost put that in your heart. The Lord

takes you at your word, and when the time comes for you to do things you promised to do it is not just play. You will find out, like the most of us find out, that in carrying out the principle of your heart you will have to suffer; and that very suffering simply demonstrates and proves to angels and devils that you are true. God knew you were true to begin with, but God wants you to know you are true.

You go to the store to buy a spool of cotton. You put it in your pocket or your little satchel and carry it home. Now, you sit down and stitch, stitch, stitch. You take the spool of cotton and unfold and unroll the thread, and use it up into garments until the cotton is all gone. You get the clean heart and the baptism with the Holy Ghost, and you have got the spool of cotton. "Lord, I will obey. Here I am; anything you say I will do." You are happy and it is all right. The Lord says "Very well." By and by the Lord begins to unroll you, and He begins to utilize all that spool of cotton, and He begins to have you do this and do that, until the thread of obedience that was in your heart has been stitched into a thousand garments" (Watson). But we must will the unwinding!

"A lady who had entered into this life hid with Christ, was confronted by a great prospective trial. Every emotion she had within her rose up in rebellion against it; and had she considered her emotions to be king, she

would have been in utter despair. But she had learned this secret of the will, and knowing that, at the bottom, she herself did really choose the will of God for her portion, she did not pay the slightest attention to her emotions, but persisted in meeting every thought concerning the trial with the words, repeated over and over, "Thy will be done! Thy will be done!" asserting in the face of all her rebelling feelings, that she did submit her will to God's will, that she chose to submit it, and that His will should be and was her delight! The result was that in an incredibly short space of time every thought was brought into captivity, and she began to find even her every emotions rejoicing in the will of God."

—*H. W. Smith.*

CHAPTER XI.

PERPETUATION OF CONSECRATION, OBEDIENCE AND FAITH

"If ye love me ye will keep my commandments."
John 14:15. (Rev. Ver.)

In order to advance there must be a continuous unfolding of the principle of obedience assented to in entire consecration:

Some one illustrates this thus: "When a boy volunteers to go into the navy, and gets a naval suit on, walks the deck, and is gay and jolly with his comrades, he has in his young heart the principle of loyalty to his government; but he knows no more of what that principle is going to involve than anything in the world. When he gets on the high seas, when sickness breaks out and he is in a foreign port, when he goes into a naval engagement and encounters storm and strife, and this extends over years, he finds that the principle of loyalty which he had in his heart must be unfolded day by day, month by month, and year by year. And as the principle of loyalty is applied on this point and on that it may involve a great deal of suffering."

Thus it is with the sanctified life, or as the same author has said in substance, "the development of the sanctified is like the unrolling of a spool of cotton." It is the proving true to God in the unrolling that counts; here is where thousands of people who have entered the sanctified life have failed. As God has unfolded and unrolled His will to their conscience they have not paid the price of continuous and instant obedience. The entrance of the sanctified life is comparatively a small thing compared to the after obedience required.

We met a brother at camp meeting who had previously been sanctified. When consecrating for sanctification he did not then have the light God would require him to leave his lodge. Later the light came that he should "come out from among and be separate" from, worldly alliances. He had gone too far to turn back, so he yielded to God's will and came out. The next year found him again at the much-loved camp-meeting, only to learn of new light. While preaching on tithing we remarked a man's consecration for sanctification was not complete which did not include the tithe; that stinginess was no part of holiness; and that if any were sanctified without bringing in "all the tithes," from that morning they would feel condemned for disobedience to new light. This brother, though a manufacturer, and a man of some means, met the issue and resolved to walk in the light at any cost. The Lord blessed and advanced him there.

Had he rebelled and refused at this point darkness would have come to his soul. We suppose, if he continues to attend the camp-meeting, from year to year God will through the word flash new light on his pathway.

Let the professor of holiness who reads these lines beware of robbing God in tithes and offerings. A professor of sanctification in the West owned one of the finest stock-farms in his state. He tithed his income. One day he and his wife looked into the tithe box with covetous eyes: it had accumulated to near a hundred dollars; they said: "It is too much; we cannot afford to give so much," and forgetting the Lord God who giveth power to get wealth, took the money to pay a bill. They were soon judged for robbing God. Cholera and sickness carried their stock off; they lost in a short while thereafter, stock, fine farm, and everything and were reduced to direst poverty. He told us he traced his calamity directly to his refusal to keep up his consecration.

"In ten thousand forms, in an innumerable number of cases the principle of obedience" must be unfolded day by day and applied to this circumstance or that occasion.

"You must remember that the principle of obedience is one thing,—that lies in the heart,—but the application of that principle is something else. There is no suffering in the principle of obedience. The element of loyalty lies in the heart, and there is no suffering in that. But

when you take that principle of loyalty, of obedience in the heart, and come to apply it in the outward life, it necessarily involves a great deal of suffering."

A young lady who enjoyed the sanctified life had her attention called to the unscripturalness of wearing jewelry. When seeking holiness she was not told it was necessary to yield such small things. We told her, "the Master hath not need of this" (her ring); that whatever she did she must do all to the glory of God; that the adornment of women, especially sanctified ones, should not consist in the "wearing of gold and costly array." God sealed the truth on her heart and whilst she had not known, when seeking holiness, God would require the surrender of her ring, yet now she saw to continue in the holy life she must walk in this new light. She did so and was made radiantly happy in the thought "all she knew and all she did not know" belonged to her king. Thus, consecration and obedience in the broader meaning of the terms include the unrevealed revelations of God's will—to which as they are known we must promptly surrender—keep up a perpetual devotement of all to God. Not only have the principle of obedience but apply it in every case.

Progress in any state of grace will be according to the soul's implicit obedience to all of God's revealed will. This same condition was imposed on the holy pair in their primitive state of holiness and innocence. Even in that

state improvement and development were to be gained by exercise. Holiness implies the most intense activity, mental and spiritual, of which we are capable. God gave them a prohibitive command, obedience to which would have brought lasting blessing to them and their posterity: "But of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die"—i.e.: they should lose their spiritual life—fellowship with God—and be banished from the fellowship of His presence. Holiness, being the restoration of man to that state and likeness of God which was lost in the fall, and reinstating him into essentially the same state of purity Adam enjoyed before the fall—(of course Adam had advantage over holy men now in that his knowledge was intuitive and that he did not inherit the same bodily infirmities as men now do because of hereditary taint)—as disobedience then forfeited that gracious state and broke off the life man had in God, so now the prime condition God lays down by which the holy life is maintained, and development therein accelerated, is, Obedience!

Soon after the writer entered the sanctified life, and before he became established therein, he remarked to a friend, who was advanced in the deep things of God, that he did not have the same delightful manifestations experienced in the first days of his sanctified life. (Not that we may expect to be on the mountain top and always

ecstatic; in this case there was a withdrawal of the Divine presence because of disobedience.) We shall never forget how he suddenly turned on us and with anointed eye, looked, it seemed, through our very soul, and said, "Beloved, I have noticed Christ's manifestations to the heart are sharply conditioned on *obedience;*" and then, with convicting power, quoted, "He that hath my commandments and obeyeth them, he it is that loveth me and he that loveth me (in this sense that he keeps my commandments) shall be loved of my Father and I will love him and will manifest myself to him."

George Müller, of unprecedented faith, soon learned the relation of implicit and instant obedience to answers to prayer. He wrote in substance: "For it will not do, it is not possible, to live in the practice of any known sin and at the same time by prayer, draw from heaven supplies, temporal and spiritual, for the life that now is." To the willing and obedient is promised the good of the land.

"Trust and obey, for there's no other way
To be happy in Jesus,
But to trust and obey."

Some years ago we met in one of our Western states a farmer who had had a marvelous conversion and was subsequently, definitely, and gloriously sanctified wholly. He would testify with great grace and power. His heart was aflame with holy love and zeal for Christ. One day

in a testimony service we noticed "Ichabod" writtten over his usually bright features. "The glory had departed." A cloud had come over his soul which was vividly registered on his features—"The great soul's apparent seat." He could no longer tell of complete victory, nor give the old time fiery, electrifying exhortation. He confessed something was wrong and asked us the probable cause. We remarked possibly God had shown him something in his life which did not measure up to Bible requirement and he had not obeyed; we further suggested possibly he was not bringing all God's tithes in from his big three hundred acre farm! This proved to be the cause. The light had come. God showed him His requirement. He had disobeyed, refused to walk in the light. He thought he knew better how much he should give than the Evangelist who had shown, "The tithe is holy to the Lord." His disobedience brought a withdrawal of the Divine presence—condemnation. "Whoso turns his ear away (disobedience, refusing light) from the hearing of the law, his prayer (and profession), is an abomination to the Lord." We rejoice to write this brother after a struggle obeyed this new light which had not come to him when consecrating for sanctification, and was again given his usual liberty and joy in the Lord.

Dearly beloved, brother and sister, in the sanctified life, would you know why you have made so little progress in

the "Highway of Holiness?" You have forgotten the one thing needful—*Obedience!* Obedience! Not merely as a means of obtainment but also as a means of advancement. As Andrew Murray says in substance, "You have desired to be happy, holy, useful, and gain heaven, but have forgotten these are found in obedience. Our lack of understanding that obedience is the one thing needful has caused us to go mourning many a day." "If ye love me ye will obey my commandments." Jesus lays down the condition of continual abiding and advancement: "If ye keep my commandments ye shall abide in my love even as I have kept my Father's commandments and abide in His love." "Hereby we do know that we are knowing Him if we are obeying His commandments. He that saith I know Him and obeys not His commandments is a liar and the truth is not in him."

Disobedience Hinders Power in Service

Some one says, "If the professing Christians of the world would stop fencing and parleying with God's known will in their lives and yield obedience thereto, a mighty tidal wave of salvation would, as a result, come sweeping over the land." Thus, not only does disobedience militate against the soul's growth in grace, but also against power for service. Paul wrote to Timothy: "Take heed unto thyself and unto the doctrine (i.e. obey it); continue in them; for in doing this thou shalt both

save thyself, and them that hear thee." The inference clearly is, if he should disobey, souls, who otherwise would have been saved, would be lost. The recent Welsh revival teaches the church if her members will put everything away known to be wrong in their lives and make every known wrong to their fellowmen right, immediately God's Spirit, who is present, will commence working through the church on the unsaved. Evan Roberts, the chief human instrument in that great revival in which from eighty (80,000) to one hundred thousand (100,000) souls were saved, climaxes his message to the churches of the world with the significant words: "Obedience! Obedience! Obedience!" God's lamentation has ever been concerning His recreant church: "O that thou hadst hearkened unto my commandments! then hadst thy peace been as a river and thy righteousness as the waves of the sea. Thy seed (spiritual offspring) also had been as the sand." He graciously promises, "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go." Beloved reader, let us make a covenant of obedience with Him, resolving through the aid of His grace alone to die rather than disobey Him in the minutest revelation of His will. And let us remember there is a continuity of condition upon which we are to receive the full life of God in the soul and advance therein: "For God hath given the Holy Ghost to those who obey Him." i.e.: He hath

given, now gives, and continues to give, the Holy Ghost (either as Regenerator, Sanctifier, Anointer, and Leader) to those who have obeyed Him, now obey Him, and continue to Obey Him!

Only as we continually obey and keep up the perpetual consecration are we prepared to have faith. The familiar stanza, "Trust and obey," should be reversed. "Obey and trust." There can be no trust, no faith, unless obedience precedes it.

"The life of holiness is eminently a life of faith. We have before said it is attained by faith, we now say it cannot continue a moment without faith; faith is its very root and sap. The same faith which at first introduced the principle, preserves it. But we are not therefore to suppose the soul must always be in painful endeavor. Faith in the heart of a Christian operates when he does not think of it, produces fruit without his consciousness. It is obvious, that holiness can only coexist with faith. Would you retain the state? Maintain the vital principle: watch against every tincture of unbelief, every approach of infidelity; let the life you live be by the faith of the Son of God.

We have feared some have fallen into delusion on the subject of faith. They seem to have the idea that it is a kind of magic cure or exterminator of the virus of sin, by which they are enabled to retain entire sanctification along with occasional evil practices. Faith is not some-

thing which one having learned how to use, he is enabled to sin, and get rid of his sin dexterously—enabled to renounce or soil, and then restore, sanctity at will. Rather, it is that mysterious hand by which the holy soul clings to God amid all temptation, and so is kept from sin."

—*Bishop Foster.*

CHAPTER XII.

OBSTACLES TO PROGRESS

"To him that overcometh."

"We may increase holy emotions and desires by removing obstacles to their exercise. The speed of a vessel or a car depends not only on the propelling power, but also on the number and greatness of the obstacles. The sanctified person is continually acquiring knowledge in relation to the object of his perfected love, and also in relation to his physical and intellectual infirmities, the nature of temptations, and the arts of the adversary. These infirmities, temptations and evil arts are obstacles to his progress in holiness. But every day's experience, under the instruction and guidance of the Spirit, teaches their nature and diminishes their power. He learns where his weakness is and better how to counteract it. He knows the artifices of the adversary, the insidious manner of his approaches, and the way in which he can be defeated. Hence serious obstacles, which before perplexed his progress, are removed."—*T. C. Upham, D. D.*

There are obstacles many to the soul's growth in holiness. We would not magnify them but with Caleb and

Joshua, say, "We be well able to overcome them." If the Lord delight in us then shall we be able to triumph over every foe—and make every obstacle a stepping stone to higher heights of advancement.

When William the Conqueror came over from Normandy to conquor England, in landing from his vessel, he slipped and fell on the beach. His men cried out, "This is an ill omen of defeat." "Nay," was the prompt reply, as he arose with a handful of sand in each hand, "Thus do I seize the land." And so may we turn every emblem of defeat, and every obstruction into a symbol of victory, as the oyster converts the annoying sand into pearl.

Some of the obstacles which impede the holy soul's progress in the Divine life may be mentioned.

Ignorance: "My people are destroyed because of lack of knowledge."

"Evangelical holiness is perfect love. Love is based in part on knowledge. We can never love one whom we know not; and as our knowledge extends we have a wider basis for this principle. Every new manifestation of God's character, attributes and providences will furnish new occasions for accessions of love. One perfected in love, a holy person, may increase in holiness in proportion with his increase in knowledge. Little claim has any one to be holy, who is willing to be ignorant. We do not refer to the knowledge of natural things,

which often perplexes rather than promotes inward life; but to religous knowledge!—to everything which throws light upon the character, providences and will of God. . . . Holiness is a great study; only a faithful student will understand it. God hath given us all things that pertain to life and godliness," through the knowledge of Him that called us to glory and virtue. "Add to your faith virtue and to virtue knowledge."

—*Thomas C. Upham, D. D.*

Paul prayed for the Colossian Christians that they "might be filled with the knowledge of His will in all spiritual wisdom and understanding." "When we speak of knowledge we do not mean "classical lore" nor knowledge of the sciences; though, if in the providence of God we may be so circumstanced as to gain knowledge of these, they may, under the blessing of the Almighty, be tributary to spiritual knowledge." "Above all thy getting get knowledge," but remember the true and most important knowledge is spiritual. "The unction we have from Him teaches us all things." Not Hebrew, Greek, or Latin, nor mathematics, but all things that pertain to life and godliness. which is far more important. "If one had his choice of acquiring knowledge of the poems of Homer or the Psalms of David, he had better choose the latter. The Epistles of Paul should be given preference to the writings of Shakespeare." Thank God, we may be saved without vast knowledge. And we may advance

in the holy life without A. M., B. A., Ph. D., or D. D. degrees, but we cannot make progress without a broad knowledge of the word of God. When the inspired writer wrote, "God's people are destroyed for lack of knowledge," he meant knowledge of God's will as revealed in His word. Let the word of Christ dwell in you richly."

"True faith produces an immediate rest of soul from all carefulness and anxiety and settles it in great peace. This state of freedom from carefulness and anxiety will be as broad as the intelligence of him who exercises faith. *Ignorance of the promises,* and of Christ's official relations, and ignorance of what we may expect of Him, may *prevent* or break the soul's rest under certain circumstances, or in certain emergencies. For example, suppose the soul to be ignorant of the declaration that all things work together for good to them that love God;" or of this, "My grace is sufficient for thee," or of this, "I will never leave thee nor forsake thee;" or this, "As thy day so shall thy strength be." Then certain trials may throw the soul into a state of unrest and anxiety. I mention these merely as examples of how *ignorance* or a want of thoughtfulness may embarrass the spiritual life and break up the rest of a true believer, until he is informed or remembers what he has in the fulness of his blessed Saviour."—*Pres. C. G. Finney.*

SPIRITUAL FAILURE

"Through inexperience and imperfect instruction, there may come spiritual failures to the fully saved soul, such as temporary disobedience (under stress of powerful and sudden temptation the soul may be taken off its guard and yield temporarily to the enemy and yet obey God in other things—a distinction should be made between sin of deliberate purpose and such yieldings), inadvertent yieldings to temptations, impulsive indulgences in wrong feelings, occasional lapses into sin. While full salvation saves from the sin principle, it does not save us from the power to sin or the liability to sin under subtle attacks of the adversary. When such spiritual accidents occur they are a great surprise and humiliation to the sanctified heart. The slightest yielding to temptation, the least indulgence of a feeling of impatience or selfishness or other unholy feelings, the smallest unseemly act, word, or manner after the heart has been cleansed, burns like a live coal upon the refined sensibilities of the purified soul.

There comes as a result of these spiritual lapses, a veiling of the Divine face, a sense of condemnation commingled with a sense of spiritual sorrow and holy remorse. This bitter experience of failure is taken advantage of by the enemy to induce the soul to repudiate

its experience of full salvation, either insinuating that it was mistaken as to having attained it, or that it is impossible, with its temperament, circumstances, and associations, to retain it. This peril has swept down many once fully sanctified souls. The anchor that can hold the soul in this fierce storm, is to know that such spiritual repulses do not forfeit the gracious state of cleansing from all sin *unless* they come from a precedent repudiation of its consecration and trust. . . . The soul must know, whenever such spiritual calamities come that an immediate confession to God, and a reassertion of its trust in the all-cleansing blood will prevent the forfeiture of its experience and bring an immediate renewal of the witness to full salvation. The fully sanctified soul does not forfeit the grace of purity by spiritual lapses that are not intentional but involuntary, providing the soul at once applies the antidote of confession and faith to the wound of the heart which the poisoned firey dart of the enemy has inflicted."

The method of grace for spiritual repair and preservation in the state of full salvation is just the same as that for justification. A beloved brother minister, widely known as a writer, had entered full salvation, and was walking in it with comfort and victory. Exasperating disobedience of a daughter betrayed him into unbecoming feeling, hasty language and undue severity in her correction. He told us about it; an awful darkness was

upon his soul; his spiritual remorse was excruciating; he felt all was gone, his experience of full salvation, and his holy influence over his child and home. We told him it was not. If he would immediately confess to God, and to the daughter, his wrong, and would hold unwavering to his faith, he would find that the blood still cleansed. We left him. He thought at first he could not come to prayer meeting, but afterwards came. When the service was over the witness had reappeared to his soul; he had been kept by the power of God unto full salvation, and had gone up into higher altitudes of purity and strength. Here is God's covenant, "If [by moral accident or inadvertance] any man sin we have an advocate with the Father, Jesus Christ the righteous." When a believer, not of purpose, or determination but unintentionally sins, our High Priest at once takes up his case, stays the spiritual consequences of such a lapse, preserving him from the infection of unholy dispositions, until the Holy Spirit can call attention of the soul to the enormity of its failure and can point to the atonement provision for repairing it,—'if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.' Should the soul heed this language, confess and maintain its faith, it goes its way rejoicing, established, strengthened, advanced in the fulness of love."—*S. A. Keen.*

Thank God all is not lost when the sanctified soul un-

intentionally fails. God ever holds this encouraging language out to the failing one, "The steps of a good man are ordered by the Lord and though he fall he shall not be utterly cast down for the Lord upholdeth him (lifteth him up) with his hand." Hallelujah, He restores the soul; for His name's sake He leads and guides.

Neglected Bible.

Another familiar, but sadly neglected condition of progress is laid down by the Apostle Peter: "Desire the sincere milk of the word that ye may grow thereby. In these days of multitudinous books and periodicals one needs set determination and fixed purpose of heart to make God's book 'the book;' "else it will only have secondary place, or be used merely as a text or reference book. Said a minister friend to the writer, "When I was at college the requirements of my course of study precluded the possibility of much Bible study. Consequently he graduated a preacher knowing little of the "Good News" he was to proclaim. Thus, by thousands, the fountain of living water is being forsaken.

George Müller, a man of vast learning as well as remarkable faith, said the beginning of his unprecedented life of faith was when he commenced reading the Bible as the sole standard of judgment in spiritual things; the one thing he specially noticed was that his soul was caused to grow thereby as no other book had enabled him to grow. When Wesley became *(homo unius libri)*, a man of one book, he became a man of power.

Trials.

Peter wrote to some who were sanctified of the "trial of their faith." In time of trial bewilderment comes from the wrong view point. God permits people whom we think should help us to act as thorns. Everything is God's will permissively, pesky folks, too. He is a wall of fire about us and nothing can enter that wall without His permission. It then becomes His will and we should embrace it as such, and praise Him for it, too. Paul said, "I overflow with joy in all our affliction." We should not pray for the removal of trials but for victory in them. They are God's chariots to take us further into Canaan.

Obstacles are the chief conditions of progress: "The bird might think as air is the only thing that resists its flight, if it were not for the air it could fly better; whereas, if it had no air it could not fly at all—would fall to the ground and be unable to fly." Let us not groan for deliverance from obstacles but for grace to overcome them.

"Obstacles ought to set us singing. The wind finds voice, not when rushing across the open sea, but when hindered by the outstretched arms of the pine trees, or broken by the fine strings of the Aeolian harp. Then it has songs of beauty and power. Set your freed soul sweeping across the obstacles of life, through forests of pain, against even the tiny hindrances and frets that love uses, and it, too, will find its singing voice." "Soft seats, easy tasks and pathways strewn with roses, take the temper out of character, and produce good for nothing

lives. Difficulties impart their own splendid fiber to those who master them."

Prayerlessness.

An unvictorious life's secret lies here, "No man stirs himself up to pray".

We should constantly seek new and larger anointings for service. See an unctionless, powerless, fruitless life or ministry—Prayerlessness is the why! One can not keep the glow on his experience without constantly replenishing his supply of the Spirit of Jesus Christ by prayer. Have you struck a snag? Does no one get saved or sanctified or edified as formerly under your preaching and labors? Set a day for fasting and prayer and humbling and cry to God for an explanation of the cause. He will show you, forgive, restore, cleanse, and give you what you had formerly "with an abundance of increase." O, be not satisfied till the old time fire burns! We may have old-time power if we pay the condition of old-time prayer.

Mr. Wesley said, God hardly gives His Spirit even to those whom He has established in grace, if they do not pray for Him on all occasions, not only once but many times.

God have mercy on the numerous dried up, unctionless, powerless, holiness professors, made so because of prayerlessness—Lazy prayers!

CHAPTER XIII.

PRACTICAL SUGGESTIONS

"Be holy in all manner of living." Peter 1-16.

Bishop Foster said: "Christians often need to be admonished; and not always the less so because of the greatness of their attainments. Admitting, as we do, that no degree of religious progress precludes mental imperfection and infirmity, even the most mature Christians may need counsel and advice; and whether they need it or not, they will in proportion to their humility and self distrust, thankfully receive it when given with good intent and in a proper spirit."

The first temptation of the entirely sanctified is to spiritual pride—"to think more highly of himself than he ought"—to think he knows it all and that none can teach him.

Teachableness

"To imagine none can teach you but those who are themselves saved from sin, is a very grave and dangerous mistake. You have need to be taught by the weakest, by all men. "For God sendeth by whom he will send."

Do therefore say to any who would advise or reprove you, "You are blind; you cannot teach me. This is your wisdom, 'your carnal reason,' but calmly weigh the thing before God."

Fruits of Perfect Love, or Holiness Applied.

"By their fruits ye shall know them." No fruit, no perfect love. No abounding love for God if none to man.

St. Paul informs us at large. Love is long suffering. It suffers all the weaknesses of the children of God; all the wickedness of the children of the world, and that not only for a little time but as long as God pleases. In all it sees the hand of God and willingly submits thereto.

Meantime love is kind. In all, and after all, it suffers, it is soft, mild, tender, benign. Love envieth not; it excludes every kind and degree of envy out of the heart. Love acteth not rashly, in a violent headstrong manner, nor passes any rash or severe judgment. It doth not behave itself indecently; is not rude, does not act out of character. Seeketh not her own ease, pleasure, honor or profit. Is not provoked, expells all anger from the heart. Thinketh no evil; casts out all suspicions and readiness to believe evil. Rejoiceth not in iniquity, yea, weeps at the sin or folly of its bitterest enemies. But rejoiceth in the truth; in the holiness and happiness of every child of man. Love covers all things, speaks evil of no man. Believeth all things that tend to the advantage of another's character. It hopeth all things, whatever may extenuate

the faults which can not be denied, and it endureth all things which God can permit or men or devils inflict. This is the law of Christ, the perfect law, the law of liberty.

Willingness to Admit Faults

Let there be in you that lowly mind which was in Christ Jesus and be ye likewise clothed with humility. As one instance of this, be always ready to own any fault you have been in. If you have at any time thought, spoken or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no it will further it. Be therefore open and frank when you are taxed with anything; do not seek either to evade or disguise it; but let it appear just as it is, and you will thereby not hinder but adorn the Gospel."—*Wesley.*

"Why should you be any more backward in acknowledging your failings than in professing that you do not pretend to infallibility? St. Paul was perfect in the love which casts out fear, and therefore he boldly reproved the high priest; but when he had reproved him too sharply, he directly confesses his mistake, and set his seal to the importance of the duty in which he had been inadvertently wanting. "Then Paul said, I knew not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people." St. John was perfect in the courteous, humble love, which

brings us down at the feet of all. His courtesy, his humility, and the dazzling glory which beamed forth from a Divine messenger, whom he apprehended to be more than a creature, betrayed him into a fault contrary to that of St. Paul; but far from concealing it he openly confessed it and published his confession for the edification of all the churches: "When I had heard and seen," said he, "I fell down before the feet of the angel who showed me these things. Then said he unto me, 'See thou do it not, for I am thy fellow-servant.'" *Christian perfection shines as much in the childlike simplicity with which the perfect readily acknowledge their faults, as it does in the manly steadiness with which they resist unto blood, striving against sin."—Rev. John Fletcher.*

Influence an Inevitable Result of a Holy Life.

Holiness and influence are concomitants—inseparable. They can not be divorced; while the experience of holiness is actually retained there will be, must be, influence —when influence is gone holiness is gone.

Jesus said, John 7:38, "Out of his heart"—"the depths of his life," "shall flow rivers of living water." That is, out of the heart of life of the one full of the Holy Ghost (John 7:39) a holy influence shall flow corresponding to the onflowing of a mighty river.

"The lives of Christians, practical exponents as they are of our religion, are among the great influences for the

conversion and sanctification of the world. *Books* and *sermons* may be resisted, even *tears* and *entreaties* may be despised; but *the silent and unostentatious influence of holy lives will speak a language to the heart it cannot easily gainsay,* a language which will sound on when we sleep in the dust. The dim tracery of words will be washed away and effaced from memory; but the deep lines of a beautiful example, chisled into the heart, will remain forever.

It *is holiness,* not the *profession of it* that will *give us influence both with God and man;* winging our prayers with faith and our counsels with wisdom, deriving power from above and sending out from us currents of influence through earth. God in us the hope of glory, shining out in the even and resplendent beauty of a holy life will give us an influence which will draw many after us to brighten in our crown of rejoicing forever. *We may, indeed* turn many to righteousness by wise and earnest words; but infinitely greater will be their efficiency if followed up by the influence of a life known and read of all.

Bishop Foster.

Confession.

"The confession of sin during the whole course of the present life is exceedingly proper for various reasons; and *first,* because sin is an unspeakable evil. Those who have obtained the state of perfect love never can forget their former degradation and guilt; and in their present

state of mind, they never can remember it without being, at each distinct retrospection deeply humbled and penitent. Indeed, as true confession consists much more in the state of the heart than in the expression of the lip, those who are earnestly seeking and practicing holiness may be said, in the highest sense of the terms, to be always acknowledging and lamenting their sin . . . whenever and wherever committed, whether by themselves or others, at the present or in times past.

Second. There is a propriety and a practical importance in the confession of sin, during the whole course of the present life; because our various infirmities, our defects of judgment, our frequent ignorance of the motives and characters of our fellowmen, and the relative wrong acts and feelings which originate in these sources, from which no one, in the present period and history of the church, can reasonably expect to be free, require an atonement, as well as our wilful and voluntary transgressions. Such is not only our own belief, but we believe it is generally conceded by those who are likely to take an interest in these inquiries. All such infirmities call for the atonement of Christ. Anything needing the atonement must be confessed and renounced to receive the benefits of such atonement.

It is in accordance with what has now been said, that Christians who are established in the interior life, whenever they have fallen into such errors and infirmities, ex-

perience no true peace of mind until they find a sense of forgiveness. For an error in judgment; for an ill-placed word when there was no evil designed or intention of saying what was wrong; for an action which was undesignedly a mistaken one, either through undue remissness or undue haste; for any hasty uncharitable judgment uttered; for any unavoidable blindness and ignorance whatever, which are followed by evil or unhappy results; they find no relief but in an immediate and believing application of the atoning blood. Now as such infirmities are frequent (observe), and as, indeed, they are unavoidable so long as we come short of the intellectual and physical perfection of Adam, we shall have abundant occasion to confess our trespasses; and it will ever be true that our sin in this sense of the term will ever be before us.

It is proper to remark here that Mr. Wesley, while he maintained with great ability and earnestness, the doctrine of Christian perfection, or of perfect love, did not hold to the doctrine of sinless perfection. That is to say, he maintained that it was both our duty and privilege to love God with all our heart and also that this state of mind had been actually, and in many cases realized. He maintained, nevertheless, that this state was consistent with those wrong judgments which are involuntary and unavoidable, and consequently with wrong acts and affections, that we are continually liable to transgress in

the respects which have been mentioned, *even while we are in the state* of perfect love, and that the best of men may say from the heart:

"Every moment, Lord, I need
The merit of thy death."

This view seems to be correct. And it is very desirable when we look at it in its practical results, as well as in its moral relations that it should be continually maintained, because it will constantly prompt us not only to seek perfection in love, but to seek perfection in manners, habits, health, words, knowledge, and all good judgment."—*From Upham's Interior Life.*

Moulting and Shedding

Dr. Carradine, in an article on "Moulting and Shedding," shows how, in a sense, this process continues all through life:

"We started the spiritual life by leaving off our actual sins. Later we got rid of the old man.

Since then we cannot number the wrong sayings, unwise methods, foolish notions, hasty conclusions, and improper ways of approaching and dealing with men we have dropped. No bird ever moulted as we have done. No tree ever outstripped us in the shedding business. . . . One thing we shed as a young preacher was a rattan. . . . After that we moulted a beaver

hat. . . . Then came the shedding of witty speeches. . . .

Time would fail to tell of the different things which are quietly dropped or vigorously flung off in the course of years from the boughs and branches of a healthy Christian life. They are not sins, but are unwise sayings and doings; wrong conceptions of duty; false doctrines: mannerisms, improprieties, eccentricities, extravagances of speech and action; in a word, everything like fungus growth that needs to be cut off, or like the frosted leaf which ought to be shed quickly and blown utterly away.

Peter had a time moulting what is known as the ceremonial law. There it hung like a bunch of fluttering dry leaves for months and years after Pentecost, requiring a sharp rebuke from Paul, and a vision from Heaven to knock the dry things off.

What a relief it would be in many respects, what a help to the cause of God, and what an increased glory to Christianity, if a lot of silly dressing, and funny headgear, of man imposed asceticisms and a certain nasal whangdoodle style of praying and preaching could at once and forever be gotten rid of. In other words shed or moulted.

Truly that strong autumnal gale from heaven cannot blow too soon, which shall strip from us and bear away the needless, the superfluous, the unsightly, the burdensome, and the hurtful, and leave us open for a foliage

and fruitage which shall be honored of God and blessed to the present and everlasting good of men."

Increased Liberality.

As we progress in holiness there will be a commensurate liberality—we will cease to content ourselves with giving tithes and offerings—we will do this, to be sure, but will learn we are stewards and not owners, and that all we possess is subservient to the Divine order. Stinginess and sanctification are not compatible ideas—they do not hang together—the stingy man is not a sanctified man. We should stand before God and say, with Müller, as to the disposition of what Thou hast entrusted to me, "Command me Lord" all is Thine.

John Wesley's example of liberality shames many of his sons. He preached, "Lay not up treasures upon earth," and a life of self-denial and economy for Jesus' sake, and practiced what he preached. When his salary was thirty-two pounds a year he lived on twenty-eight and gave the balance to the Lord. When his income was sixty pounds he still lived on twenty-eight and gave away the remaining thirty-two. When it reached ninety pounds he lived on the usual twenty-eight and gave away the sixty-two pounds. When it reached one hundred and twenty pounds he did not permit his living expenses to increase but still managed to live on the twenty-eight and gave the balance to God. Are we progressing in practical holiness according to this example?

CHAPTER XIV.

ADAPTING HOLINESS TO EVERY DAY LIFE AND ENVIRONMENT OR PRACTICAL PROGRESS.

A great source of perplexity to entirely sanctified souls is to know how always to adjust the new life in them to practical every day life and environment. They are as pure as they can ever be in their hearts but often woefully ignorant in their heads, and very very far from being perfectly informed. "Thinking through impaired mediums occasions wrong judgment" and this in turn causes wrong practices, even when perfectly sincere in thinking the course chosen right; and it frequently happens they learn by painful blunders and see afterwards the course of action which should have been pursued. Happy the soul who has humility and grace enough on being informed of his error to say the three hardest words in the English language: "I was mistaken," and adjust his error. Some things we can not hope to learn by any other method than this.

Sanctified souls are without specific precedent governing action in many particulars of life; (e. g. Jesus never married)—true Jesus, their great Exemplar, would always and in all things do right, yet this does not relieve the perplexity, (for one may be "holy yet perplexed") as several courses equally right may confront, as often is the case, and when every test of Divine guidance is used the soul is shut up to the decision of its own sanctified mind and in fear of God decides to take a certain course in perfect sincerity, yet said decision may cause suspicion from others as to purity of motive and freedom from self-preference in same. In such case the soul should firmly and in Christ-like spirit stand by his convictions, though men and devils rage until God or men show him to be in error.

We have before us the gigantic task of learning, through the voices of the Spirit, conscience, reason, the word of God, through failures and reproofs, how to adapt the sanctified life to all phases of life we touch, as we think Jesus would, were He in our stead—in other words, we are to "walk as He walked" and "grow up into Him in all things." We must study the "Guide Book" which furnishes a *principle* of *action* for every *detail* of life, and *specific guidance* in *many things*. It is unthinkable we know all of its teachings because our hearts are pure. We should search the Scriptures with an attitude of heart which invites light, prays for it;

which is willing and glad to know any command of God yet unknown so it can yield glad obedience to it.

In this connection Rev. Sheridan Baker said:

"Perfecting holiness in the fear of the Lord." Having obtained entire purity it is now to be carried into all departments of life, and our habits are all to be adjusted to this gracious state, or, perhaps, more properly, the gracious state is to assimilate to itself all our habits of business and of life. This grace cannot be retained unless it is cultivated and used. It must control us in the treatment of ourselves; it must mold our spirit and conduct in the home circle; it must regulate our conduct with our neighbors; it must shape our course with our brethren in the church, and it must mold the life which we live in ourselves."

Adapting Sanctification to Business Life.

To live in this sinful world with a sanctified heart and keep ones self unspotted from the world is a "neat thing." It is without a doubt difficult to live in the business realm with a conscience void of offense toward God and man. "Lie" is written over much of the modern business world. Employers boldly tell employees they cannot expect to take their religion into their business; so the writer was told on several occasions when in business. The "neatest thing" he ever did was to work for a great railroad company and "keep his job, and at

the same time, a conscience void of offence toward God and man." Once he had to refuse to work on Sunday; on another occasion he resigned rather than obey an official, who dictated a deliberate false entry. In between these events his mind was much exercised by lawfulness of some transactions he was requested to aid in making. Every sanctified person in business must adopt Paul's motto given to Timothy: "Be not a partaker of other men's sins." The writer believes, (and knows, from experience,) if a man for conscience sake resigns a position where questionable things are required, God will see that he gets as good, if not a better position, and that right early.

A friend in the West told us how his employer required him to mislabel goods for shipment so they would go at a cheaper freight rate. Said he (in substance) "What was I to do?" the merchant, who ordered the goods, so requested; and if my employer refused, another company would have filled the order; and if I had refused I would have been discharged (by a church member) for insubordination. There is only one thing for a sanctified man to do in a similar predicament and that is, "Do right!" and trust God, or take the inevitable alternative,—"Backslide"!

A Menace to Progress.

We fear many have overlooked the fact there is a

three-fold witness of the Spirit to the sanctified state, i. e. blameless in "body," "soul" and "spirit." The *"soul"* is blameless when made pure and kept pure by grace Divine; the *"mind"* is blameless when reasonable effort is made to increase the fund of useful knowledge; the *"body"* is blameless when every legitimate appetite, passion or function of the body is brought under the control of reason. Continence or "self control," regulates the legitimate sex functions of the body when used in their legitimate sphere—i. e., matrimony. While sanctification does not dehumanize nor incapacitate for the propagation of the race, neither does it by any means allow license, excess or incontinence in the use of legitimate bodily functions in lawful relations. No one can remain sanctified while permitting appetites, passions or instincts of the body to have unbridled sway.

Some one has said, "As long as we think there is any faculty of our being which we can use with reference to our own selfish pleasures and not with reference to the purpose God has designed said faculties we have not yet learned how unholy we are." The inspired apostle wrote, "Abstain, dearly beloved, "from fleshy lusts which war against the soul." Many who have been truly sanctified are now walking under a cloud, because they have not realized the intimate connection between a victorious soul life and a blameless bodily life which knows how to possess every bodily appetite and desire "in sanctification

and honor." Excess, even in legitimate spheres, grieves the Spirit and causes condemnation, spiritually, and incapacitates physically, for best endeavor in God's service.

Recovery from Spiritual Accidents.

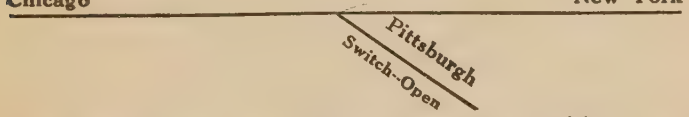
Sanctified souls are liable to fail. They need not if watchful. We fear many do.

Dr. John A. Wood has pointed out, in "Perfect Love," the soul under stress of powerful Satanic onslaught may yield temporary disobedience at some point while the general tenor of the life in all other things is "obedience to Christ."

Accidents are liable to occur to the sanctified. Happy the soul who has learned how to instantly recover! We have frequently seen intelligent sanctified people, who should know better, come mourning to the altar as though hopelessly backslidden when all that ailed them in the world was some unintentional failure, not a sin properly so called, which, because of their over-conscientiousness was made a source of accusation by the *Accuser*. Sanctified people should not run to a public altar for every little inadvertency and thus become a gazing and laughing stock—and frequently a stumbling block to opposers. They should keep their troubles to themselves. Where unintentional failures have been private, e. g. between husband and wife, the only adjustment necessary is between themselves and God. Of

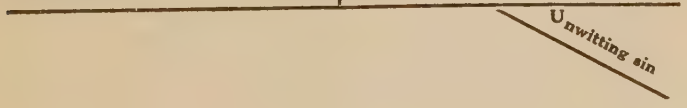
course, where the failure has been public, public acknowledgment is necessary.

In this connection a helpful illustration has been suggested. Imagine a railroad running from Chicago to New York thus:



A heavy train leaves Chicago and runs without accident to Pittsburgh which is about half way between the two points. At Pittsburgh, unknown to the engineer, a switch is open and he finds himself with his heavy train switched off the main line—on the side track. What shall he do? Where shall he get on the main line? We can not imagine him, even though by following the switch, which makes a circuit back to Chicago, his starting point, traversing four hundred miles to get back on the main line! If he has any sense he will switch right back to the point where he unwittingly got off the main line!

Let this same diagram represent the road to heaven, thus:



After the soul in its journey has passed conversion and sanctification and gotten three fourths of the journey to the skies covered like the engineer, *inadvertently* there is a slip off the main line. What shall be done? Many say, "O, now, all is lost because of this unintentional slip, I must go back all over the journey and get on where I started." As much sense to do that as for the engineer with his heavy train to go back to Chicago.

All that is necessary is to switch right back to the main line at the point where you slipped off. Claim the promises: "If any man sins (i. e. should happen to sin, inadvertently or unwittingly, not deliberately and premedidatedly,) we have an Advocate." etc. and "His blood cleanses from all sin," unwitting, as well as actual and original sin, and go rejoicing down the main line towards heaven.

Observe, we are not now speaking of deliberate sin properly so called! But of unavoidable, unpremeditated sin, improperly so called sin, which the sanctified are liable to be surprised into occasionally which needs the merit of the atoning blood. This is God's gracious provision for the New Testament saint as truly as the *"special sacrifice,"* provided under the Old Testament economy "for the sin which a man committeth unwittingly," was His provision for the unintentional failures of Old Testament saints.

The Why of Temptation.

In Possibilities of Grace Dr. Asbury Lowry has some excellent thoughts on this difficult problem.

"It is impossible to answer this question infallibly, Why does God allow his children—his most faithful and pure children—to be tempted? We cannot tell. We only know what is revealed, and that is the simple fact, that different orders of holy beings have been subjected to temptation. Adam in his primitive condition, was tempted; Christ was tempted; and we must presume that the angels who lost their first estate were also tempted. So far as we know, all free and responsible intelligences have been tried and tested by temptation. *And this fact may involve the real motive in the Divine mind in permitting such exposure.—Virtue, to be virtue, must be proven!* Necessitated goodness is no goodness; untried integrity is no integrity. A rewardable being must be capable of right and wrong doing at the same time; and the complexion of his character must be determined by his resistance of the wrong, and his choice of the right.

Moral excellence becomes more conspicuous, bright, and beautiful when it has passed through a severe ordeal of solicitation, and come out untainted. The continence of Joseph, and faithfulness of Caleb and Joshua, are instances. Even the incorruptibility of Jesus under temptation is confirmatory of this position. *Spiritual goodness,*

like gold, is refined by fire. And its value is increased when its genuineness and superior qualities are made (by temptation) *to appear.*

A soldier, whose heroism has never been demonstrated does not stand, in the estimation of his comrades and country, where the man does who has been under fire, and showed undaunted pluck and manly courage.

Hypothetical bravery is nothing compared with that which has been exemplified and severely tried. The same may be said of general fidelity in its relation to all the trusts and relations of life. *Until it has been placed in circumstances where it may have been violated, but was not,* it cannot claim the highest appreciation and fullest confidence of men.

Reasons for Temptation.

1. God loves to see the counterpart of His own absolute goodness and grandeur in men, and these, too, up to the point of highest finite possibility. . . . Accordingly He has constituted man free, that he may be responsible. He has gifted him with the power of choice, that his good or evil may be the product of his own act. He has exposed him to temptation, that his integrity may not turn out to be accidental, for the want of tests, much less necessitated by compulsory circumstances.

2. Temptation is disciplinary. It is the Lord's gymnasium by which He hardens bone and muscle. . . . . *Moral qualities,* like physical members, are invigorated

by exercise, but weakened and finally destroyed, by disuse. And as our Father loves, and has need of a sturdy and well developed family of children, He has been pleased to put them into the training school of temptation.

3. Temptation develops sympathy for those who are tempted. This seems to have been the chief object of our Lord's temptation: "For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." The inference seems legitimate, from this verse that sufferings and temptations were necessary to empower Christ with ability, in a qualified sense, to succor those who are subject to temptation.

Now if temptation perfected the endowments of Jesus, and rounded off His character as a compassionate Redeemer, will not the same experiences put us into greater sympathy with our frail and tempted fellow-men?

Impassible men, lifted above the trials and weaknesses of their race, like placid angels and unpitying divinities, have no sentiments in common with a nature all bent and fractured and rotten. A man to make the woes and weaknesses of others his own, must be tempted and touched to the core of his being with corresponding emotions. He must literally weep with those who weep and mourn with those who mourn.

"Touched with a sympathy within
He knows our feeble frame;
He knows what sore temptations mean,
For He hath felt the same."

CHAPTER XV.

MUCH GRACE DOES NOT NECESSITATE PERFECT KNOWLEDGE OR MATURE CHARACTER.

"Only remember, much grace does not imply much light." —*Wesley.*

The heart may be as pure as heaven can make it, while the possessor remains ignorant of many fine traits of character. If the life of the just is as shining light which shines "more and more," it is evident much new light will be unfolded to the soul even after the day "dawns" and the day star "arises" in the heart. New light will constantly be *shone* on the pathway of the just.

Dr. Watson, writing on the Stages in the Heavenly Life, said, "There is a field of experience in the out-working and maturing of the life of sanctification that has been comparatively neglected by spiritual writers." In the same chapter, commenting on Rom. 5-1 :5, he said, "No flower ever unfolded to the light of the sun more beautifully than these various words describe the un-

folding of the successive forms of experience in the sanctified life. The saints of the Lord will be astonished to find a perfect photograph depicted in the order of these various words, of the lights and shadows, the joys and sorrows, the conflicts and conquests, and all the various problems in their hidden lives. Let us take time to examine each of these words separately, and see how precisely they find an echo in our experiences.

"Tribulation." The word signifies a flail, or threshing instrument, for beating the chaff from the pure, ripened grain. Remember, chaff is not a type of inbred sin for it is something that is essential to grain in its milk state, and when growing. In a field of growing corn, Scripture compares the heart to the ground, and the growing grain to Christian life, and weeds and briars to carnal affections; but the chaff, or husk, that envelopes the grain, represents those things in us which are essential in the infant stages of grace, but are found useless, and can be threshed away when the believer has reached Christian perfection. When the soul is first sanctified it lives for a period in a sort of heavenly honeymoon, which is distinctly set forth in the old Jewish law, providing that when a man married a wife, he was to be exempt from all public and military duties and hardships one year, that he might live in undisturbed domestic joy. But after that he must expect to take up the toils and trials of warfare, and, as Paul says, "endure hard-

ness as a good soldier." That old Levitical law is the exact thought of this passage; that after the marvelous joys and bounding heavenly delights that come with the baptism of the Holy Spirit, that in due time the soul will be led by one way or another, under the *tribulum,* or flail, that its chaff, which is now no longer needed; may be threshed away. After men grow the grain, and the baptism of warm sunshine has ripened and hardened it, then the husks, the straw, the chaff, is threshed from it, (i. e. perfect grain) that it may be exported to distant markets. In like manner, when the believer has been purified and solidified by the warm baptism of the Holy Ghost, *there are many* religious or mental infirmities, which need to be threshed out of him. Please notice the following things as indicating what we may put down as chaff, which many Christians have to get cured of after their sanctification. *They are not* in the nature of inbred sin, but of human weakness or ignorance: *Human theology.* There never was a sanctified Christian that did not have to cast off some old narrow theology for broader truth. *Rash judgments.* Almost invariably souls, young in sanctification, form judgments of things and people too quickly. *False zeal.* Every old saint on looking back, can see how he used to let his pious zeal run ahead of his knowledge. *Using Slang.* How many hundreds of good, sanctified people have the habit of using slang, and punning on words and names that

often is like dead flies in the ointment. *Vacillation.* This is a weakness in the will power, and often lingers with good people after sanctification. *Severity of manners.* Multitudes of souls who are sanctified have a harshness in their words and manners, to the great detriment of their usefulness. *Imprudence.* Many sanctified people lack sense and discretion, and have to learn many things by hard thumps. *Precipitation,* going too fast, or *indolence,* going too slow, have hindered many. These and many other things of a similar nature are to be corrected by trials and rebukings, and humiliations, and hardships. The heart is washed from sin by the blood of Jesus, but the head is chastised from its narrowness and foolishness by a rod. You must not confound the washing of the heart with the teaching of the head.

Divine Providence can always find an appropriate thing to serve as a flail. He may use loss of property, or loss of friends, or health, or sore temptations, or persecution, or ostracism, or sore disappointment, or the misunderstanding of good people, or the bitter hatred of bad people, or things in the outer life, or things in the inner life, to become a flail, that beats away either steadily or by spells, day after day, or week after week, or month after month, and some times for years, till all the graces are inured to trial.

Sooner or later, all the principles that were involved

in our entire consecration, have to be brought out and tested in some furnace.

Separating the elements of chaff is not cleansing, but a threshing, and, mark you, men never thresh grain while it is in the green, milk state, but only when the grain is grown and pure and able to bear it.

"Tribulation worketh patience." This word patience should be more properly "endure." Tribulation, or threshing, produces in the soul a hardihood, a toughness of fiber, so that it can endure all sorts of things with ease and calmness and sweetness of spirit. When the threshing first begins, the soul, though pure, is tender, and not accustomed to hard usage; but tribulation produces a heroic toughness. There is youthfulness, a tender childhood, in the sanctified experience, just as truly as in the early days of our conversion.

Holding the Standard too High.

The founder of Methodism said, "If we hold the standard 'too high' we drive men to *despair,* if we hold it 'too low' we drive them to *hellfire.*

"Two Kinds of Sensitiveness."

Occasionally, we come across some well-meaning preacher, or evangelist, who lacks knowledge in expounding Divine things, and such persons unwisely present the first entrance into sanctification as being so perfect as to

make it appear that every one who is pure in heart will be strong enough never to get wounded or to get their feelings hurt, or keenly feel the thrusts of the adversary. This, says Mr. Wesley, is *too strong.* It is unscriptural. The passage we are considering (Roms 5-1-5) teaches us that is is not the cleansing of the heart that makes the soul tough, but that it is a result of tribulation. Many a purified Christian has keenly felt the mean, unkind thrusts of dear relatives, of carnal preachers, and of those from whom they had a right to expect better treatment, and *while they were free from resentment of bitternees,* (they could easily serve those who wounded them) they have bled from many a stab, and in their secret chamber have poured out their feelings of loneliness, and perplexity, and distress, to the blessed Jesus, who is "touched with the feeling of our infirmities."

There are two kinds of sensitiveness: One is that mean trait of "touchiness," which takes offense at every slight or rebuke, and can not bear to be corrected; (this is wrong). But there is another kind which is simply a sense of injustice, and unkindness, (or unfairness and unreasonableness) *which is normal in any pure nature.* [This kind feels the thrust but no disposition to retaliate or return evil for evil—no desire for revenge, or to use a common expression: "get even."]

CHAPTER XVI.

MISTAKEN PROFESSORS.

This volume will undoubtedly fall into the hands of many who once really possessed Perfect Love, but have gradually leaked out and now continue the *external profession* while the *internal possession,* ("sanctification is mostly an *inside affair*") is gone. Their logic amounts to this: "I once had the blessing, therefore I now have it." They think Jesus *is* in their hearts because He *was* there. The *theory* of the doctrine of *holiness* remains in their heads correct enough, but the sweetness has departed from their lives. We accuse nominal Christians of mere intellectual assent to the teaching of Christ without a corresponding consciously felt heart experience and fail to see this applies to many professors of holiness. They have heard the doctrine of holiness, approve it, defend it, but its fire and power and energy and unction have never struck their lives. Intellectual holiness! Powerless holiness! Fireless holiness! Backboneless

holiness! Man pleasing, compromising holiness! Their name is Legion. God deliver!

This class, like the parents of Jesus in the temple lost Jesus out of their company, have lost Jesus out of their lives [Study Luke 2:42-45] and are not fully aware of it. Do not realize it. As He was *lost* out of the company of His parents and they *knew it not* and *journeyed three days supposing Him* to be in their midst, so we have met many holiness professors, who have lost Him from their hearts and have journeyed days and weeks, and months, and years, and even down to life's sun-setting, *supposing* Him in the midst—Jesus lost *inwardly* while profession kept up *outwardly!*

He is surely gone if unction is gone, if there are no fresh touches of the Spirit sought and obtained; if the soul is in a rut; if the same old stereotyped prayer, prayed for the last decade, is prayed, without warmth, energy, earnestness, unction, or power to touch God or man, if no answers to prayer are received—"not getting answers to prayer is failing God"—if a disrelish for communion with God and intercessory prayer, is felt; if joy is gone in His service; if love for God and man is gone, [there is no such thing as love for God without love for man] if sweetness of temper has departed; if love for the Bible has departed; if spiritually blind; if out of touch with God; if taken up with that which is not of God; if worry about past, present, or future, has

come in the heart; if not in harmony with the Providences of God; if snappy; if cross; if any unholy temper is indulged in; if you are given to murmuring, complaining, faultfinding; if sour or censorious; if you are a busy body in other men's affairs and fail to study to be quiet and mind your own business; if destitute of the fruits of the spirit in personal life—i. e. of love, joy, peace, gentleness, kindness, goodness, faith, meekness, long-suffering, temperance (in eating, drinking, dress, household, equipage), if you discover after your profession of entire sanctification, things in your life inconsistent with Perfect Love and you are not willing to acknowledge God's revelation, humble yourself, confess and seek the efficacy of the blood; if you can't easily, and gladly pray for your enemies; if you wont forgive; if you hold up old scores; if you can and wont pay your debts; if you have illwill, or hatred or malice, or evilspeaking; if you are stubborn and selfwilled and will have your way or die; if you are unwilling to confess error; *if you are fruitless*— "bear much fruit and so shall ye be my disciples"— if you never lead souls to pardon or sanctification or edification or blessing by your life and testimony and inspire, help and build them up; if you rob God of tithes and offerings; if so radical you are not tender; if you never win souls for Jesus; if you don't vote straight; if you have no confidence in the work of God done under other methods than yours; if prejudiced against those who do not belong to your sect; if you have a pick at anybody and

continually nag at them, if you complain at your lot; if you are discontented; if you are content with present attainments and feel you are "it," a paragon saint and wisdom will die with you; if you are proud of attainments, wealth, intellect, gifts, family, adornment, possessions, sermons; if you are unwilling to say, "I was mistaken" when you were mistaken; if you are surly; if you pout; if you snub people; if you chastise the children in a fit of anger; if you "just can't stand children"; if you have respect of persons (ye commit sin); if your happiness is centered in creatures, loved ones, possessions, heirlooms, etc., rather than in God; if you are jealous; if you have retaliatory anger [righteous anger does not retaliate]; if you wince when God puts the knife in your Isaac, if incontinent; if you lack self control and are excessive in the use of any faculty; if not interested in missions, home and foreign. Reader examine yourself by the foregoing sure evidences of a life that has broken with God.

A friend sent the following alphabetical list of Old Man Characteristics. Examine yourself by them and see if you are a "mistaken professor".

"The Old Man is

Adulterous, anxious, avaricious, argumentative; he gets angry, is bad, boorish, blatant, a backbiter, blind to God, blasphemous, bigoted and narrow regarding with condemnation all who are not in his own circle; he has the only "Simon pure" work and fights all others. He is,

boastful, bitter, bargain loving; corrupt in speech, curt, critical, conscience seared, clamorous, cringing, cross, comfort loving, cold, curious, cowardly, covetous, contentious for his own way, will and views; crafty, changeable, conceited, compromising. Deceitful, disobedient to God, parents and rightful authority, despairing, given to discouragment, dishonest (does not pay debts), disbelieving, disagreeable, deceitful, discontented, doggish, depreciative of others, disrespectful, degenerate, dogmatic. Envious, "eyes full of adultery", eye servant, extreme, given to exaggeration, extortionate, effeminate, enemy of God and His truth. Formal, fault-finding, frivolous, false, fighty, furious, fierce, *fashion-loving,* fretful, flattering, fawning, foolish, faint-hearted, fanatical, exalts faults instead of virtues. Gain-saying, giddy, gossipy, *gluttonous,* greedy, gain-loving, *grudging,* gloats over others' failures. Hateful, hater of good, hasty, harsh, high-minded, high-handed, heady, heartless, hard, hypocritical, haughty, heretical, hobby-rider. *Impatient,* implacable, impetuous, injurious, indifferent to righteousness, holiness, others welfare and the truth; indecent, impolite, idolatrous, inhospitable, ignorant of God, inconsistent, *irritable,* indolent, irreverent, impenitent, imperious, immodest. Jealous, jesting, judging. Lying, lazy, lecherous, loud, legal, lover of preeminence. Mean, murmuring, murderous (*hate is murder*), malicious, gets miffed, miserable, money loving, miserly, man-pleasing,

moody, morose, man-fearing. *Nurses wrongs and troubles;* nagging, niggardly, news-loving and telling, nasty, negligent. Opinionated, glories in organizations (unduly). Peevish, proud, pedantic, provoking, provoked, prying (into others affairs), partial, pleasure-loving, prejudiced, a breaker of promises, loves prominence and pre-eminence. He gets the pouts, praises self and parades his own performances, has party spirit, (unduly) passionate, persecuting. Quick tempered. Reviles, rails, revelling, resentful, restless, raspy, respecter of persons, rash, reckons up evil, rebellious, reprobate in mind. Shiftless, slovenly, shoddy, sly, selfish, sullen, suspicious, self-righteous, selfsufficient, self exalting, sarcastic, stirrer up of strife, stingy, self assertive, self justifying, self pitying, stubborn, *sectarian,* given to secrecy, spares instead of judging self, sensitive (over) [there is a proper sensitiveness in sanctification which is a sense of woundedness at injustice, wrong, unfairness, etc., but which has no 'get back at you' element in it.—Author.] Self satisfied, swift to speak, slow to hear, slanderous. Talebearing, thinks too highly of himself, thrusts. Unbelieving (nothing can be done) unkind, unholy, unpleasant, unfair, untidy, *unreasonable,* unyielding (when shown to be wrong), unforgiving, unteachable, unhappy, underhanded, vain, vacillating, variable. He worries, is wretched, wasteful, whining, wrathful (thinks it righteous), without peace, without natural affection."

The only way out of any of these characteristics of the Old Man is through full surrender to and faith in the Lord Jesus. *P. R. Nugent.*

CHAPTER XVII.

EXAGGERATION IN TESTIMONY.

Strict veracity in testimony honors God for the simple reason God, the Holy Ghost, only sets his seal to that which is truth. Perhaps not many in the "Sanctified Life" could truthfully testify like Mahan to fifty years walking with God without a break. All might if they walked lowly and obediently before God. We heard of a holiness Evangelist putting a test like the following to a great audience of holiness people: "Every one who can put his right hand on his heart and look up toward heaven and say (in the fear of God) I haven't grieved the Holy Ghost since I was sanctified, stand up." It is needless to say no one stood. All honor to their perfect honesty. Someone chimed in the Evangelist could not stand himself if he were not already on his feet.

We heard a man of mediocre attainments and usefulness testify to a twenty-five years walk with God without a break. We shall never forget the contrast and lesson

of humility impressed on our mind at the time when immediately following this a man of vast learning, deep piety, eminent official position, and exceptional usefulness arose and with tears in eyes and voice said, "God pity me, I can't say that." Yet he had led his thousands to pardon and purity. Someone will say he reflected on the work and cause of holiness. By no means. He furthered it by honest truthful statement. Mr. Wesley said, "never dream putting things in their true light will ever hurt the cause of God."

There is a tendency in testifying to and preaching on holiness to make it appear as glowing as possible. In fact many testimonies of sanctified people would lead others to believe they constantly lived on the mountain top, above temptation, and are constantly full of ecstatic joy, with complete victory over every trial and without failure. This procedure is sure to stumble hungry souls. *Where this is true humble testimony may be given to that effect.* But we are forced to the conclusion from observation in numerous instances this is not the case: to such we advise great humility and strict truthfulness in testimony. Where the testifier is conscious of breaks with God since he first entered the life of Perfect Love we submit the following suggestive example:

"Ten years ago, God, for Christ's sake, graciously sanctified my soul and while I am grieved I cannot say with others since that happy day I have walked with

God without a break or ever deliberately disobeying God, (if such is the truth), yet I can say there has been an upward tendency in my life since that time unknown before, and now I am restored and concciously walking in the light of full salvation." We have seen a wonderful outpouring of the Holy Spirit on a young preacher who made a similar statement in the midst of a glowing sermon on entire sanctification. He abruptly stopped his sermon and said, "Friends, I don't want you to get the idea I have walked unbrokenly in the light of this truth since I first received it; but now I am fully adjusted to God's will and past failures have been covered by confession and the Blood." The altar soon had a number of seekers and finders.

Dr. S. A. Keen, of great usefulness in his day by voice and pen, gives a similar precedent. In Praise Papers, after recording the wonderful "new manifestation" which opened the glorious "sunrise epoch" in his experience, ten years after entering Canaan, said, "this advanced period chronicled some painful failures." These instances are not given to encourage failure, but to warn against unthoughtfully claiming what is strictly speaking not true in testimony.

It is also well in testifying to magnify God rather than exalt self. Sanctification is the "work of God." Always and invariably emphasize the fact God did the work. He

sanctified me wholly; He perfected my soul in love; He perfected that which concerns me; He gave me a pure heart; He filled my soul with the Holy Ghost; as forms of testimony much preferable to saying, "I am sanctified," "I am holy," "I am perfect," etc. "Not "I" but Christ."

* * *

It is a sad mistake productive of much harm, to guage one's state by feelings. The soul should have no alarm whatever if conscious there has been no departure in heart allegiance from God's known will, feeling or no feeling. The point which should occasion alarm is wilful and deliberate disobedience.

* * *

God is using me, therefore I must be right. By no means the logical conclusion. Dr. Keen realized in his own experience a development of the *power* of Christ more than the *mind* of Christ. If he used only the perfectly developed he would use none. He uses us because our hearts are pure and we are in process of development. The Bible reveals it is possible to do many wonderful works and in the end he damned because not like Christ. We have met zealous and very liberal professors of holiness who were nevertheless very unlike Christ in spirit. Service is not a substitute for character.

* * *

Doing anything without acknowledging Him and do-

ing it as unto the Lord. "In all thy ways acknowledge Him"—not a few of them.

Concerning How of Being Kept.

God will not keep me from sin independent of my co-operation with Him. Keeping is man's work as well as God's. "Holy Father keep,"—is only half truth, "Keep thyself pure" is the other half of the truth of keeping power. He does not keep me unless I am willing to keep myself. "We keep and God keeps." It is useless to expect God to keep me from an electric shock when I grasp the live wire or from being burnt if I touch the fire; or from being mangled if I step before the locomotive; or from sin if I trifle with it, do that, or go where, I am tempted to sin—*"Keep thyself pure."*

Supposing no Effort Required to Advance.

"The work of good government is not half done when anarchy is reduced to order; it remains that such measures be instituted as to preserve the restored harmony."

If to gain is desirable, to keep must be even more so. It is not sufficient that we know how to obtain; it is not sufficient that we have obtained, we must know how also to keep when we have made the acquisition.

A greater mistake could not be committed than to suppose that the gracious life once implanted in the believer's heart will be retained without effort." *Christian Purity.*

"In fact there seems to be a prevalent presumption that spiritual progression is automatic and that by its own vitality aided perhaps by the reflex action of Christian work the soul will prosper and advance without direct attention and ministry to the subjective state and the successive attainmens of Christians."—*Jos. H. Smith.*

Expecting Exemption from Trials.

"No state of grace excludes trials, they are not occasions for doubt or unbelief.

"The more pure the heart the more sensitive it becomes and the keener the pang when wronged. 'Perfect Love' involves tender feelings and deep sympathies. It does not make stoics out of us so that we do not feel insults and injuries, but it affords power to patiently endure the trials, prejudice and wrongs we may have to pass through.

"If a soul has no trials he has no religion to be tried —Job was a perfect Christian though he had many and fiery trials. At times we find Elijah in great depression and grief; and Jeremiah was often in tears, and Paul was sorrowful and often sorely tried. Our Lord had trials and seasons of great and severe suffering, and endured all manner of tribulation, leaving us an example of patience and endurance amid opposition, persecution and fiery trials. *An entirely sanctified state admits of heaviness of spirit at times, and of being grieved and sorely*

distressed; but it enables the soul to endure all things, and is never without comfort and peace.

"Mr. Wesley says, we find there is very frequently a kind of wilderness state, not only after justification, *but even after deliverance from sin*—(i. e. entire sanctification). Nay, the mind itself may be deeply distressed, may be exceedingly sorrowful, may be perplexed, and pressed down by heaviness and anguish, even to agony, (as Jesus) while the heart cleaves to God by perfect love, and the will is wholly resigned to Him. Was it not so with the son of God himself?"—*J. A. Wood.*

Victory of a sanctified soul under trial is illustrated in the following beautiful hymn.

A little bird I am,
  Shut from the fields of air;
And in my cage I sit and sing
  To Him who placed me here;
Well-pleased a prisoner to be,
Because, my God, it pleases Thee.

Nought have I else to do;
  I sing the whole day long;
And He whom well I love to please
  Doth listen to my song;
He caught and bound my wandering wing,
But still He bends to hear me sing

Thou hast an ear to hear,
  A heart to love and bless;
And though my notes were e'er so rude,

Thou wouldst not hear the less;
Because Thou knowest, as they fall,
That love, sweet love, inspires them all.

My cage confines me round,
Abroad I can not fly;
But though my wing is closely bound,
My heart's at liberty.
My prison walls can not control
The flight, the freedom of the soul.

Oh! it is good to soar
These bolts and bars above,
To Him whose purpose I adore,
Whose Providence I love;
And in Thy mighty will to find,
The joy, the freedom of the mind.

Mme. Guyon.

Unwisdom in Dealing With Seekers.

God will reveal all that must be yielded to *obtain* sanctification. Much more will be revealed after which must be yielded to *retain* the blessing. And the soul who has grace can more readily obey and easily comply with God's will than without it. To work from the outside in is legalistic; but get grace in the heart and in most cases rather than lose that unspeakable joy the soul would do anything God required. Again I say, God will show everything *essential* to the seeking soul! Not according to our notions, but His own Sovereign and wise will.

It is a serious thing to lay greater burdens on seeking souls than the Holy Ghost does (See Acts 15:28). This grieves those whom God has not grieved. We remember a bright young woman seeking holiness and an unwise worker saying to her, "supposing you were asked to work on Sunday." The truth was she never had to work Sabbaths and was not remotely liable to. But the enemy seized on this bright suggestion(?) of the worker [who himself had been sanctified without facing such a suppositious condition, but afterwards through the great grace God gave, refused to work on Sunday) and so magnified it the poor girl in bewilderment turned away.

The thought of losing her living was too much with the measure of grace then possessed. It seems to us this course violates the Master's admonitions about not living in the future, "Sufficient to the day is the evil thereof." Tomorrow shall take care of the things of itself. "Thou knowest not what a day may bring forth." It is enough to tell the soul to surrender every *known thing* in the way and that the blessing will delay as long as the soul delays obedience here and as for the unknown things of the future do them up in a separate package and promise God as He reveals them you will obey.

This is not compromise, but sense. People burdened with a load of sin may be relieved, and are in thousands of cases, with the "trappings of pride on;" the burden for the innate corruption of the heart diverting from

these things at the time. *But mark you they do not go on with God and keep them on!* By no means! If Jesus spoke to his disciples who had a measure of grace *as they were able to bear it,* it is not compromise but heavenly wisdom not to go ahead of the Spirit in dealing with poor souls burdened for sin and pick at externals as a condition of salvation (as though they could buy God's favor thus) when God is burdening them with the innate depravity of their hearts and thus divert them from their inside need to external things. It is a serious thing Mr. Wesley said to represent non-essentials as essential to salvation. God forbid anyone should get the idea we believe in superfluous adornment. We do not. Not a feather or flower adorns our wife's hat; no jewelery do we wear, nor indulge in excess in dress or furniture or table. But what we are trying to make clear is, God may not make a condition of salvation or sanctification of these things *in every case, though no doubt He does in many,* and there is danger of running head of Him and stumbling those who might be led to victory by a wiser course. The writer knows of a holiness preacher who accosted another preacher's wife and nagged her about a modest trimming on her hat. It is needless to say he did not lead her into sanctification; but the writer was privileged to do so by going at the inside—heart first—and not feathers first. She today has a face that shines like an angel, her ring has been laid aside, her adornment

is modest, she is in touch with heaven and can pull fire down from the skies whenever called on to pray. Another similar case came under our observation. A young woman burdened for sin was nagged at (it often is this, in an unChristlike way) about externals; got her attention off her heart need, left the altar, and town, and God, a year later was converted and sanctified under a different course, laid aside with help of grace, what she could not do without grace. "Shoot the old bird (inbred sin) and the feathers will fall." Finney was a high Mason when remarkably baptized with the Holy Ghost. But he went only a time or so after that experience.

Observe we are now writing of dealing with seekers and advising not to get in the Spirit's way. What may be easy to us who have the blessing may seem mountainous to those seeking. We are not meaning to say unmistakable truth should not be preached against pride in adornment, secrecy, etc., but *in dealing with seekers be careful not to go ahead of the Spirit* and specify things He may not.

Mr. Wesley gives a precedent here. Someone held up a young lady's hand, which was covered with diamonds, and interrogated Mr. W., "What do you think of this for a Methodist hand?" instead of saying she is on her way to hell as many of his zealous sons would do, he simply replied, "The hand is very beautiful." The girl was reproved, laid aside the gems and became a zealous

Christian. O, for a baptism of *heavenly wisdom* in dealing with souls that avoids compromise and faithless dealing on the one hand and fanaticism on the other.

APPENDAGE CHAPTER.

ENTIRE SANCTIFICATION.*

1 Thes. 5:23-24.

And the very God of peace (GR. autov—Himself) sanctify you wholly; and I *pray God* your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

In these words we have the inspired prayer of the inspired apostle Paul. Paul, like his Lord, walked in the Spirit, lived in the Spirit, wrote in the Spirit, preached in the Spirit; *prayed in the Spirit.* He could, concerning his inspired prayers, say with Christ, "I thank thee, Father, thou *hearest me always.*" John 17:15-17 records a prayer by Jesus exactly like Paul's in its import, God would not inspire Jesus to pray for that which His disciples had no need, nor Paul to pray for his Thessalon-

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* Concisely stated.

ian converts for that which they already had or did not need. There is no stronger argument for the attainability of "Entire Sanctification" than found in these two prayers. This argument recognized at the outset will give confidence in the unfolding of this verse.

As nothing so fully explains Scripture's true meaning as the Pauline method of "comparing spiritual things with spiritual things" we wish to take brief references from the first four chapters of this epistle as a context and make and prove therefrom a few simple propositions:

Proposition First:

The Thessalonians prayed for in the text were previously converted.

PROOF:

In the first chapter (please refer to) Paul salutes them as being "in Godthe Father and in the Lord Jesus Christ" —(or 20th. Cent. Test., in *union* with God the Father, etc.) sinners have no union with God—their *work* of *faith, labor of love and patience of hope in our Lord Jesus Christ* was to the apostle a matter of constant thanksgiving; further he writes, *knowing brethren beloved your election of God,* and of how the *Gospel came not unto them in word only but also in power and in the Holy Ghost* and in much assurance (the Gr. word here

signifies "full assurance"—they had full assurance of their *initial sanctification*); *also of how they were followers of the apostles and of the Lord receiving the word with joy in the Holy Ghost* so that they became ensamples (examples) *to all that believed, the word of the Lord sounding out from them and their faith spreading abroad in every place.* He wrote they had *turned to God from idols to serve the living and true God and were waiting for His Son from Heaven*—earnestly desiring the Second Coming of Christ, looking forward to, and loving His appearing. The Holy Spirit could not have chosen stronger language descriptive of their conversion or *initial sanctification.* Would God every church member had such evidence of conversion as these had!

Proposition Second:

They did not backslide but maintained their converted life up to the time the prayer was offered.

PROOF:

1 Thes. 3:5-7, "For this cause, when I could no longer forbear, I *sent to know your faith* lest by some means the tempter have tempted you, and our labor be in vain. But now when Timotheus *came from you unto us and brought us good tidings of your "faith" and charity*..... Therefore, brethren, we were comforted..... by your *faith,* i. e., by their continuance in faith.

1 Thes. 4:1 .....As ye have received of us how ye ought to walk and please God. R.V. says, *Even as ye do walk*—(and please God)—i. e. they were then so doing and pleasing God: this backsliders do not do.

1 Thes. 5:4, "But ye, brethren, are *not in darkness,*" (v5) "Ye are all the children of the *light* and children of the *day.*" (v.8) "*Us* who are of the *day.*" (v.16) "Rejoice evermore." (v.17) "Pray without ceasing." (v.18) "In everything give thanks." This language, spoken of their condition before the prayer, could not apply to backsliders. These converts stayed converted. There is no evidence they had backslidden. If so this prayer (1 Thes. 5:23 is a mistake as repentance is for sinners and backsliders and holiness (entire) only for converts who have so remained.

Proposition Third:

Though *converted previous to prayer* of the text *and so remained* up to it and *did not backslide* the apostle through the Epistle makes repeated reference to a deeper experience, a higher blessing, than their conversion, climaxing with his prayer for their Entire Sanctification in the text.

PROOF:

1 Thes. 3:10 "Night and day praying *exceedingly* that we might see your face, and might *perfect that which is lacking in your faith.*" In chapter 1:8 Paul said there

faith to God-ward was spoken of in every place, but here he says he is burdened in prayer *exceedingly* and prays *night and day* (An example here of the true minister's solicitude for the entire sanctification of his converts) for a *lack* still in their faith. He does not say they have no faith, but a *lack* in their faith. (Evidently more important than is generally admitted if Paul was so burdened over it. The minister who ignores this *lack,* in all young converts, is not their friend nor God's.) Jesus spoke similarly to His disciples prior to Pentecost, "O ye of little faith," not, no faith, but little faith. So it is here.

1 Thes. 3—12:13 continues the prayer begun in v.10 and more explicitly unfolds this *lack* enumerating increasing and abounding in love towards each other and towards all men *to the end God might establish their hearts unblameable in holiness before God.* Verse 11 tells this is to be by personal ministry of Paul "The Lord direct our way unto you." Here is the justification for holiness evangelists running from ocean to ocean: *God is "directing their way" unto candidates for holiness.*

1 Thes. 4:3. "This is the will of God *even* your sanctification," or Gr., "the sanctification of you," (definite article). Even is not in the original. It should not be thought a thing of surprise for a holy God to will the purification of his children. No Christian can be happy and unfriendly to the will of God as expressed here.

(4) "For God hath not called us unto uncleanness but unto holiness. He therefore that despises—this call to holiness—(R.V. rejects, Gr. sets aside) despises not man but God, (not the holiness evangelist but God.)

(5) The climaxing reference to the deeper experience of entire sanctification is found in 1 Thes. 5:23. "The very God of peace (Himself) sanctify you wholly. But what is meant by being *sanctified wholly?*

Negatively:

Absolute perfection is not meant, nor *Angelic,* nor *Adamic;* nor perfection of knowledge, mind, judgment, or memory. He does not mean *impeccability* (not capable of sinning), infallibility, immutability, omnipotence nor omniscience. Not will obliteration but submission. Not freedom from blunders, errors, infirmities, humanity or mistakes, but willingness to correct these as far as possible. Not exemption from pain, sorrow, temptation, trial, and testing. Not unanimity of taste, but *modest* apparel for each individual. Not perfection of development or maturity. Not perfection of manners, speech or conduct. Not above praying the Lord's prayer and consciously needing the merit of the atoning blood. Not sinlessness nor faultlessness, but *blameless before God.* Not where we can not *grow,* but where with leaps and bounds we may advance in the Divine life as this book abundantly proves. But what does he mean?

Positively.

The prayer is for "Entire Sanctification" not Sanctification *begun,* which all who *repent* and *believe receive,* but full, complete or *finished* sanctification (as far as destruction of sin goes) which all, who have initial sanctification receive on consecrating and believing. Notice the word *wholly* or *entire.* Why *wholly* if the sanctification they received in the first chapter was not initial or partial sanctification? This word "wholly" kills Zinzendorfianism, which says a man in conversion is as pure as he can ever be. *They were previously converted.* This prayer is for *that sanctification* received subsequently to regeneration without which they cannot see the Lord (Heb. 12:14) which *purifies the heart to such an extent* or *degree* that nothing of sin remains.

Dr. Lowrey says of this, "Entire holiness is the destruction or extermination of all sin from the soul."

John Wesley says, "Sanctification (entire) in the proper sense is an instantaneous deliverance from all sin and a power then given to cleave to God."

John Fletcher said, "The same Spirit of faith which *initially purifies* our hearts when we cordially believe the pardoning love of God, *completely cleanses* them when we believe His sanctifying love."

Adam Clarke asks and answers the question, "What then is this *complete sanctification?* It is the washing the soul of the true believer *from the remains of sin.*"

Richard Watson, speaking of the work of the Holy Spirit in the soul says, "Nor terminates His sacred operations till He has purged from the heart of man *all* its stains of sin, all its debasing alloy."

The *old* Methodist Catechism (the new one is not definite) had the following definition, "Sanctification is the act of 'Divine Grace' whereby we are made holy." This expression "Act of Divine Grace" shows absurdity of growing into it by culture. It is God's act. No. three says, "Sanctification is the state of being entirely cleansed from sin so as to love God with all our heart and mind and soul and strength."

Binney's Compend says, *"Justification" is not the same as sanctification.* Justification is a *change of our state from guilt to pardon.* Sanctification is a *change of our nature from sin to holiness.*

Brief Distinctions Between Regeneration and Entire Sanctification.

In justification all the fruits of the Spirit ("in a germinal form") are in the heart, but commingling with them are contrary elements to them—e. g. with love commingle elements contrary to love, with faith elements of doubt, peace intermittent; with gentleness elements of harshness and resentment. In entire sanctification love for God is perfect, faith knows not what it is to doubt, peace is abiding, constant, and permanent; gentleness has

no harshness, no get back at or get even with you elements. The regenerated soul is conscious of two elements, the flesh and Spirit warring against each other —conscious of pride, ill will, anger, unforgiving spirit, unholy ambition, self-will, etc., *"remaining"* but not *"reigning." When these elements are permitted to reign or yielded to regeneration is lost.* The entirely sanctified soul is not conscious of these elements, the act of sanctification purging them from the heart.

How Much Time Must Elapse Between Regeneration and Entire Sanctification?

Scholarly commentators tell us about *six months* after Paul visited the Thessalonians and they were so brightly converted as described in Chapter I, he wrote, "This is the *will of God* your sanctification," and prayed prayer of 5:23 for God to sanctify them wholly. Mr. Wesley says, "The time element has little to do with our sanctification, seeing it is from God, *He can as well sanctify five minutes after regeneration as fifty* years as all things are possible to Him." The delay is not with God, but, "ye are not able (or willing and obedient) to bear it." The writer knows of a number of authentic cases, where from a few hours to a day, several days, and a week after, converts have entered the sanctified life. With the disciples the time between conversion and Pentecost (another name for sanctification or the purification of the

heart, see Acts 15:9) was about three years. With the Samaritan converts a few weeks; with the writer three years. Wait not for time, God wills it now. 1 Thes. 4:3. Mr. Wesley said, "expect it *every moment, as you are, by faith,* now!" Sanctification is a *now blessing* without waiting or anything more, you may be sanctified now. Now is the day of this full salvation. As soon as justified God says, "go on to perfection." "Be holy 'now' and all the days of your life." Lu. 1:74-75.

Source.

All our unbelief and doubt should vanish when we look to the source of this great blessing. The God of peace (*Himself,* Gr.) sanctify you wholly! Here is the authority for the Methodist Catechism definition that Sanctification (entire) is the *act of God's* grace whereby we (i. e. the justified) are made holy. Sanctify is a verb. A verb is a word that denotes *action.* God is said to perform the *action* Himself. Surely He is able. He is omnipotent! Is any thing too hard for God? He spoke and 'twas done, He commanded and it stood fast! He spoke the worlds into existence! He upholds all things by the word of His power! All things are possible to God!

Condition of Obtaining the Blessing.

Conviction—Realize you haven't received sanctification. Mr. Wesley said, the soul, after justification, experiences a far more deep and powerful conviction of its need of

inward purity than experienced when convicted of its need of pardon. *Desire* the blessing with desire intense.

Consecrate your all. This is man's part of sanctification. "God will not consecrate for you, you can not sanctify for God. Man consecrates, God sanctifies." Elijah puts the bullock on the altar. That act typifies man's work of consecrating. He then prays and the fire from heaven falls. That typifies God's act of sending the fiery sanctifying baptism with the Holy Ghost. Yield all and receive all. As long as any known thing is kept off the altar so long the fire refuses to fall. "What soever He saith unto you, do it." Give up all you know and all you don't know. Search your heart. Spare not. Go to the bottom. Consecrate all—time, talent, life, wife, children, tithes, offerings, past, present, future, opportunities, ambitions, reputation. Solomon made an end of prayer—make an end of Consecration. Be willing to be among and identified with the sanctified.

Then you will be prepared to take the next step. *We are sanctified by faith* in Jesus. (Acts 26:18). Faith is naturally and easily exercised when you have fully obeyed. The cry, "I can't believe" has back of it the cause, "you wont obey." Mr. Wesley says, "exactly as we are justified by faith we are sanctified by faith." By faith in what? The *truth* and the *blood.* "Sanctify them through the truth." "Now ye are clean through (instrumentality) the word I have spoken to you." The word of His grace

which is able.... to give you a place among them that are sanctified. The *blood* of Jesus *cleanseth* from all sin." Here is the ground for your faith. Seize a promise which offers sanctification, e. g., "Blessed are the pure in heart." The altar sanctifies the gift, "Sanctified by faith in me" and believe according to His word, He is able to save you now to the uttermost from sin. Faith is taking God at His word. The word becomes to us exactly what we believe it for. A justifying promise obeyed and believed brings justification; a sanctifying promise obeyed, believed, brings sanctification. *"Faith is believing what God says and His word is true."* Your faith however is spurious if it does not bring the witness of the Holy Spirit attesting the work is done. A proper obedience and faith brings the witness of the Spirit that the work of sanctification is done just as He witnesses to pardon.

Reader get humbly before the faithful God of peace who calleth you (Thes. 5:24) and ask Him to answer this prayer (Thes. 5:23 as well as Jesus' prayer, John 17:17) on your behalf. Never mind the consequences to your reputation. God will see you through. To be sanctified wholly is your gracious privilege in this life—yea more, it is absolutely and indispensably necessary to present happiness, usefulness, development and heaven. Without the sanctification (Heb. 12:14, R.V.) *no man* shall see the Lord. Seek, consecrate, obey, pray, believe, receive and you will be prepared to read and profit by

the foregoing chapters which have already been an inspiration to many readers. God bless you, reader, and bestow the greatest blessing on you *now*.

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